

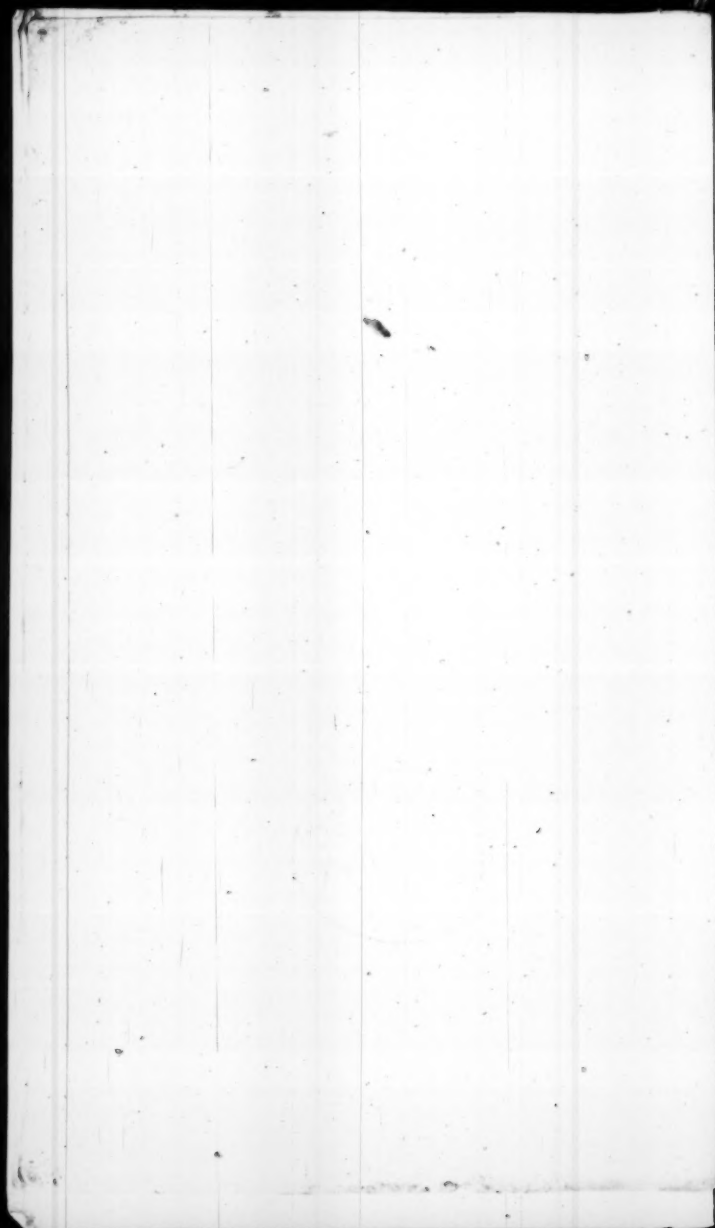
The Captives T
COMPLAINT,
or The Prisoners *Plea*
Against the Burdensome and Contentious
Title of TYTHES.
With a True Relation of the Prisoners
Spiritual Progress, & Travel towards the
New and Heavenly Jerusalem
Together, with the sad and grievous Suffering
he sustained by a Persecuting & Covetous
High Priest in Cumberland, for his
Gospel-Testimony against Tythes.

Here is also laid down several grounds, & rea-
sons against the Propriety and payment of
Tythes in this Evangelical Day, & Dispensati-

As also several Papers and Queries sent to the
Priest, which to this day remains unanswered.

All which is now referred to the view, judgement
and understanding of every conscientious impartial
Reader, of what Profession soever; wherein the Pre-
soner doth recommend himself his Sufferings, and
the empty, groundless cause thereof to every man
Conscience in the sight of God, as was the practise
of the Apostles, and Saints of old in the Primitive
Times, 2 Cor. 4.2.

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The Captives Complaint, or the Prisoners Plea, &c.

FOrasmuch as it hath pleased the incomprehensible wise God (who made Heaven and Earth, and all that is therein) to create man, and set him apart for his own service, worship and glory, as the most competent Creature, whereby to advance his glorious, dreadfull Name over all his Creatures upon the Earth, over whom he gave man dominion; and for the better ruling and governing his Creatures, and worshipping and glorifying himself, (the Author and Creator of all) he hath indued man with Reason and Understanding, and infused into him a Principle of his own Life, and stamped, or set his own Image in him, thereby to beautifie his Creature man, giving him dominion, power, and liberty over all that he had made, both the Fruits of the Earth, and every Creature moving thereon; the

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Fishes

Fishes of the Sea, and the Fowls of the Air, and every Creature moving therein; save onely of the Tree of Knowledge of Good and Evil, he was not to eat: Now the Serpent being more subtil, then all the Beasts of the field did insinuate it self into the affections of the woman, and having got room in the weaker Vessel, did induce both the man and the woman through feigned smoothes words (and not by direct opposition, mark that) into disobedience to the Lord God of Heaven and Earth, whose image they then lost, by the Serpents transformation; who raised the discontented, aspiring, self-seeking principle, that desired to be equal with God, which they soon received, and obeyed; thereby losing the happy, blessed, and good estate in which he was placed, and thereby fell into the knowledge of Evil, and naked miserable estate with God, being transformed into the image of the Serpent, was captivated in the Curse, and so came to be driven out of the Garden of *Eden*, (in which he was placed) and to be fenced out from the Tree of Life, and from the Presence of the Lord in that state for ever.

And



And because the Serpent had done this, the Lord cursed it above all Cattel, and every Beast of the Field, and put enmity between its seed, and the Seed of the woman, saying, *The Womans Seed shall break its Head, and it should bruise his Heel*; so the Enmity being placed between the Seeds, the warfare was begun, which ever since hath continued through the Generations of mankind; and hence the striving between the Twins in the womb comes to be known; and the Elected and Reprobated Seed is known; and the Seed of the Bond-woman, and the Seed of the Free-woman is known; and the Fleshly Birth persecuting that which is born of the Spirit is known; and the Promise of the Lord to the Seed of the woman is known, and fulfilled in those that witness the Second *Adam*, the Lord from Heaven to be come; and the Seed of the Covenant is known to such, in which all the Nations of the Earth is blessed; and blessed and happy are they that are apprehended, and overcome in this Seed; for they shall again come to eat of the Tree of Life, that is in the midst of the Paradise of God, and their names shall be written in the Book

of the Life of the Lamb, from henceforth and for ever.

It being my aim and intent at this time to present unto publick view, and to the manifested Light, and Judgment of all pious and sober men, not onely my discent, state, and condition from my childhood, but rather my estate and condition in Spirit, in all the gentle leadings, drawings, and carryings on of my soul, by the Lord, from the day of the dispensation of the tender Mercy and Love of God, (by his Light dispensed, and made known in me) unto this present day of my suffering for his Name and Gospel; and also to give a Relation of the ground and cause of my Sufferings, the Person by whom, and the manner how, with a breviate of my Testimony, and Judgment in the matters of this Treatise, in as much brevity as possible, whereby to clear my Conscience (and answer the witness in others) in the sight of God.

AS for my discent (to speak after the manner of men) I sprang of mean (though honest) Parents according to the flesh, my Father being a Husbandman in
the

the County of *Cumberland*, I (according to his pleasure) was educated sometimes at School, sometime with Herding, and tending of Sheep, or Cattel, sometime with the Plow, Cart, or Threshing-Instrument, or other lawfull Labours, according to the manner of that part of the County in which I lived; yet such was the Love and tender Mercy of the Lord, (who alwayes had respect unto the meek and lowly in heart, and dwells with the contrite and humble in spirit, and shews kindness and mercy to them of low degree) that he was pleased to visit me with his everlasting Love, which often presented unto me my state and manner of life, and by the same Love and Light he made known unto me, that his Way and Worship was a purer, holier Way, and cleaner Life, then yet I had attained unto, and withal gave me to see the evils, and miserable effects of that state and condition in which I lived according to the Fashions, Customs, Wayes and Worships of the formal World, which secret drawings I felt time after time (as a small still voice behind my back) observe this, inwardly calling for righteousness, and holiness of life, and as it were, saying,

This is the Way, walk in it ; read your own, for thus I was induced to seek after the Lord, and to make further enquiry into the Way of God ; (out of which I perceived my self) and then not knowing where the Lord was to be found, nor that it was he that stirred, and drew by his Love in me ; I gave my self to reading and searching of the Scriptures, which was then preached (by the man-made Ministers, and also generally believed by the people they taught) to be the Word of God, and the alone way to the Kingdom, and to the knowledge of God, his Way, and Worship ; and believing their Doctrines, I did with much diligence and zeal press after the knowledge of the Scriptures, giving up my self to hear Sermons, learn Catechisms, and the like, after the manner and general practise taught by the then Preachers, sometime more strickt then the rest, whose comliness seemed to transcend the precedent Generation of Priests, and their way of worship ; yet it pleased the Lord not onely inwardly to break my rest in spirit, but also outwardly to afflict me with bodily afflictions, for I was afflicted from my youth up, and from my childhood

hodd the rod of correction was upon me
 inwardly and outwardly; inwardly known
 to my self alone, and outwardly apparent
 to most, or all that knew me after the flesh;
 some concluding I was in a Consumpti-
 on, some in one disease, some in another;
 and then by the advice and will of my fa-
 ther (according to the Flesh) I sought to
 (and proved) many Doctors and Physici-
 ans, for the restoration of the health of
 my body; but they (like the Priests) were
 all Physicians of no value, for none did
 remove the cause, nor take away the
 effect, which still remained with me, and
 upon me, as a motive spur, or whip, to
 drive me forward to get an interest in the
 Lord, who through the riches of his
 Love did spiritually apply my bodily af-
 flictions for the health and Salvation of
 my soul, inwardly drawing my affections
 and desires after him, still presenting to my
 view, and raising in my understanding a
 Way more holy, and pure, and more a-
 greeable to his Will, then the way I was in,
 drawing me from one degree of Grace to
 another, and from one Dispensation to
 another, according to his good pleasure
 and will; then I began to affect those (that
 separated

separated from the formal worships, and
 publick people) who seemed to be a people
 of more reformed lives, and judgments
 and of more circumspect conversations
 and chused rather to settle and joyn with
 those called *Independants*, who at that day
 was beautifull and glorious to that glim-
 mering twilight estate that I was in, they
 being then pretty tender and low; I often
 adjudged my self inferiour, unworthy, and
 undeserving the Fellowship and Society of
 such a people; yet still I pressed for-
 ward desiring to attain unto that state
 which was before me, (which by the eyes
 of Faith I saw) and to apprehend that
 which I was apprehended in the Love of
 God; yet was I often tossed in my self, like
 restless waves in a troubled Sea; not feel-
 ing peace nor stability with the Lord, I of-
 ten besought the Lord in secret, in the
 brokenness, and contrition of spirit, to clear
 my understanding and judgment, and make
 me to know his one Living Way, Truth
 and People; Sects and Opinions then
 bounding, one saying, This is the way
 another saying, That is the way; one say-
 ing, Lo, Christ is in this, or here; ano-
 ther saying, He is in that, or there; thus
 every

, and every Denomination and Judgment con-
 ceiving, wresting, and interpreting the
 Scriptures to their sundry Tenents, and
 forcing meanings from them to answer
 their Principles, and to maintain eve-
 ry day of their interpretations as authentick
 truths; in all which I was as one without
 the foundation, tossed with every of their
 contrary Doctrines; it still rested with me,
 and man was created for Gods glory; I being
 every day and anon judged and condemned in
 for my self for sin and disobedience, for the
 statute law was come, by which is the knowledge
 of the eye of sin; and the Commandment being
 at for come, sin revived, and I died, and sin ha-
 ving as it were wrought death in me by
 the law, like that which was good, then sin by the com-
 mandment became exceeding sinfull; and
 I often was I driven to seek for peace night
 and day, early and late, in publick and
 cleave private Fastings, or Feastings, or Family
 Devotions, whatsoever, running from one
 house to another, and from one Town to
 another, from one Assembly and Worship to
 another, even as it were from Sea to Sea,
 seeking the Word of the Lord, as *Amos*
 said, *Amos 8. 12.* in all their Sabbathos,
 Lectures, Humiliations or Thanksgivings,
 every diligently

diligently observing every Ordinance (called) in which the Ministers said God was to be found, and all to obtain peace with my Maker, but it, as it were, fled from me, and was not to be found among them; and then this cry was great in me, *O, that I knew the Truth! Oh, that I knew the True and Living Way to the Kingdom of God! O, that I could feel that testimony of Spirit which they so much spoke of, bearing witness with my Spirit, that I was in the Sonship!* though I felt and knew, I was in the way according to their Judgment, and had the signal tokens of a Christian, and they produced from that spiritual progress and operation the Saints and Servants of God went through in Ages past, which was as Way-marks, set up by the Patriarchs, the Prophets, and Children of Israel in their travel to Canaan, and by the Apostles, and Servants of our Lord Jesus Christ in their Spiritual travel to the Heavenly Canaan, through the Regeneration and New Birth.

But being as I said before, often deeply humbled before the Lord, and tender and broken in my spirit, distressed in my Soul, afflicted in my Body, day and night

pant

ce (panting and breathing after the Lord, as
 the Hart panteth after the water Brooks,
 being many times deprived of my natural
 rest and sustenance, mine eyes preventing
 the night watches, as *David* said, watering
 my Bed with my tears, being almost over-
 whelmed in the Floods, multitudes of Af-
 flictions compassing me about, Wars and
 Commotions on every side, Famine, and
 Pestilence, and Earthquakes, fearful Sights,
 and great Signes appearing from Heaven,
 these were the beginning of Sorrows, and
 days of great Tribulation; then did the sign
 of the coming of the Son of Man appear in
 the Clouds of Heaven, with Power & great
 Glory, whose appearance was as the Light-
 ning, that appeared from the East, and
 shined unto the West; by which it pleased
 the Father to manifest the Way of Life,
 and to reveal his Son in me, and by his
 Light that gives the knowledge of the Glo-
 ry of God in the face of Jesus Christ,
Cor. 4. 6. he was pleased to give me a
 glimpse of that Heavenly Land, and of the
 way to the Kingdom of God, which I saw
 be in and through the Light of Christ
 Jesus, which lightheth every man that com-
 eth into the World, as it was then preach-
 ed

ed and testified by the Servants of the Lord, a measure of which I felt in my self which told me all that ever I did, secretly condemning every work in me, with every word and action that was against, or contrary to the mind and will of the Father and also justifying every good word and work that was according to his will ; Then the Lord having opened my understanding, and given me in measure a feeling of himself, I was forced to conclude (as the woman of *Samaria* did) that this was the Christ, this was the Way, this was the Truth, as by daily experience I found the operation of the Light in my own heart, compared with the testimony of the Saints and Servants of God had given in Ages past, and thus in the mouths of two or three witnesses this Testimony was established and confirmed in me, but how to receive and give obedience I knew not the Enemy often raising doubts and fears in me, often dissuading me from embracing the Light, with much questioning whether it were the Truth yea or nay : Then soon as the Seed, the Man-child appeared the Dragon appeared also ready to devour the Man-child ; then the *Red-Sea* was,

it were, before, and *Pharaoh* and his Host
 behind, and fear fell on every side; then
 appeared Father against Son, and Son
 against Father, one Nation against ano-
 ther, and still the greatest Enemies were in
 mine own house; and then was I in great
 distress; then was the dayes of great Tri-
 bulation, perceiving the Way strait and
 narrow, being to forsake Father or Mo-
 ther, House or Lands, Friends and Rela-
 tions, and all old acquaintances, and cast
 down all Crowns, Dignities, Wisdom,
 Riches, or what other Enjoyments what-
 soever, and deny my self, and become a
 Fool, and a Reproach, a Scorn, a By-word,
 and a Hissing to the men of the World, and
 take up the Cross daily, and follow the Lord
 through great Tribulation, through the
 Red-Sea, through the Wilderness, yea,
 even through death it self; then was I rea-
 dy to faint, and to say with them, This
 was a hard saying, who can hear it; then
 the Dragon cast out Floods after the Man-
 child, but God prepared a place in the
 Wilderness, and the Child was preserved;
 then was the warfare great between the
 Flesh and the Spirit, the Law in my Mem-
 bers waring against the Law in my Mind;
 doing

doing that which I allowed not, and leaving undone that which I allowed; with my mind I served the Law of God, but with my flesh the Law of Sin; the Spirit indeed was willing to drink that bitter Cup, but the Flesh was weak; then when I would have done good, evil being present, prevented me; then I became as one destitute of all succour, comfort and support, not knowing whether to fly, or how to escape from the dreadful wrath of God that was then impending over me if I disobeyed; then was I forced in the fulness of time, not onely to stand still and see the Salvation of God, but also to resign my self into his blessed Will, and sweetly to drink that bitter Cup that was given me to drink, allowing that the Will of the Lord, and not my will should be done, being willing to undergo any thing, so the Lord be glorified, and my Soul might rest in peace, being that for which I had long travelled in spirit, having been often as it were at the Pits brink, and as it were at the mouth of the Furnace, having drunk deep of the Cup of Judgment, and of Indignation, and of the Wrath of the Lord for Sin, and for Iniquity, often travelling

velling as with my hands 'upon my loyns
 pained, and crying out in my soul, as a wo-
 man in travel, that longeth for the appoint-
 ed hour of her deliverance, often in that
 state blessing the Lord for the ministration
 of condemnation, which at that day was glo-
 rious to me, often doubting, and fearing in
 my self lest the Lord should cease striving
 with me, and have left me, and given me up
 to a reprobate mind, and to hardness of
 heart, being often ready to despair of obtain-
 ing the promised Land, that was before me,
 considering the many lets, impediments,
 obstructions, hazards, dangers, which like
 mountains of opposition appeared as high
 as the top of *Carmel* And thus being assault-
 ed by the Enemy, reasoning in my self, I was
 at a point what to do; to turn back to E-
 gypt, the Land of Darkness, or House of
 Bondage again, I durst not; knowing the
 Light in me, the Pillar of fire that appeared
 for my Guide, and Leader, led me *Canaan*-
 ward, and knowing the Terrors and Judg-
 ments of the Lord, that had not onely pas-
 sed upon me, but was still impending over
 me for sin and disobedience, because I offer-
 ed not up freely, nor sacrificed not freely,
 nor did not forsake all freely, but like *Ana-*

nias and *Saphira* (though I had parted with much yet) would have kept a part back; and if the Lord had cut me off, as they were, I must have justified the justice of the Lord in my Soul and Conscience which daily witnessed against me, as it were sealing and confirming this testimony to me, and in me, that I should never find peace nor reconciliation with the Lord, until I gave obedience to the Light, and came into society with the Children of Light, (viz. the People by the World called Quakers) and came to the Worship that stood in Spirit, contrary to all the Wayes, Worships and Services of the World, set up in the wills and limitations of men, which I saw to be onely formal and traditional, and no less then Idolatry, as they then stood in the will-worship, being prescribed, and set forth at the wills and pleasures of men, and established by the then present Powers, Government and Authority; as by the *Independent Church Faith*, the *Presbyterian Directory*, the *Episcopals Common-prayer-book*, and such like, may more fully testify; none being to question, or object against any thing that was, or is believed by their several Churches and Assemblies, or prescribed in their

their Rules or Cannons, Directories, or Service-Books (though never so much dissatisfied in Conscience) without undergoing the Censures, or Abjudications of their particular Societies, and Churches, so called: But they that are come to the Light and Liberty of the Sons of God, and to live and walk in the Spirit, and by the Spirit, they know the Anointing which abideth in them, which is Truth, and no Lye, which teacheth them in all things to follow the Lamb only, whithersoever he goes, and the leadings of his Spirit, and not the formal trash and traditional precepts of men; and so they are ceased from man, and his teachings, knowing the Lord is come to teach his people himself; whereof I being perswaded in my own heart, and this testimony aforefaid standing in me, (viz.) that I should never know peace with God in my Soul, until I obeyed and followed the Light, (which I daily felt striving in me, and with me, in my meditations and communications with my own heart, secretly condemning me for my disobedience and works of darkness) I was (in the fulness of time) constrained to yeild, and resign my self into the Will and Lap of the Lord, as *Esther*

did, either to live or perish ; resolving, as
 I said before, freely to drink that Cup
 which had so long appeared bitter, but
 was then made sweet and wholsom, as the
 waters of *Jericho*, being seasoned with the
 power that makes every bitter thing sweet
 and hard things easie ; then was the Arm
 of the Lord made bare, and stretched forth
 for my deliverance, and his strength was
 perfected in weakness, being brought into
 subjection, and made willing to bear his
 Cross, then his Yoke was made easie, and
 his Burden became Light, then he that sate
 in darkness saw great Light, and he that
 dwelt in the Land of the shadow of death,
 upon him did the Light shine ; in that day
 did he cause the deaf to hear, the blind to
 see out of obscurity, the lame to walk, the
 dumb to speak, and the tongue of the
 stammerer to speak plainly ; even then
 when mine ears hearkned to the Word that
 was near, in the mouth and heart, the right-
 eousness of Faith which the Apostle
 preached, *Rom* 10. 8. even then when I
 cast away my Jewels, Ornaments, Images,
 &c. as menstruous cloathes, *Isa.* 30. 21, 22.
 and my own righteousness, faith, and best
 performances, which was but as filthy rags,

in comparison of the excellency of that
 glory revealed in and through the Son of
 righteousness which arose with healing in
 his wings, then did he give rain unto his
 seed, even the former and the latter in
 his season, and upon every mountain and
 hill made he rivers and streams to run;
 then was the light of the Moon as the light
 of the Sun, and the light of the Sun was
 sevenfold, even in that day when he bound
 up the breach of his servant, and healed
 the stroke of his wounded; he opened the
 prison doors also, and set the Captive at
 liberty, and let the oppressed go free; then
 he made the lame to leap as an hart, and
 the tongue of the dumb to sing for joy;
 the crooked paths did he make strait, and
 the rough wayes plain and smooth; he
 brought down the mighty from their seats,
 and exalted them of low degree; then he
 filled the hungry with good things, and
 the rich he sent empty away; then did joy
 spring forth as the morning, and gladness
 did arise as the Sun, even then when peace
 did run down like a river, and Salvation
 as a mighty stream; then was the time of
 refreshing from the presence of the Lord,
 even then, when the Bridegroom came out

of his Chamber, and the Bride out of her
 Closet; then was the marriage Supper
 of the Lamb at hand; then was the day
 of joy and gladness, when sorrow and
 sighing fled away; then was the day of
 mine espousing, when my Maker became
 my Husband, *Hesai* 2. 19, 20, 23. and the
 Bridegroom and Bishop of my soul; when
 I was betrothed unto the Lord, then was
 the Marriage in *Cana of Galilee* known
John 2. which was the only Marriage Christ
 and his Disciples were called to, where all
 the water in the vessels was turned into
 Wine, which maketh glad the heart of
 man, and comforteth the living, *Psal.* 104
 15. *Eccles.* 10. 19. such did Israel of old
 drink in the Land of Promise, *Deut.* 32. 14.
 here was the first, and beginning of Mira-
 cles that Jesus wrought, shewing forth his
 glory; it was here also he healed the Ru-
 ders Son which was ready to die, his se-
 cond Miracle wrought in *Galilee*, *John* 4.
 50, 54. here also was his first appearance
 to his Disciples after he was risen from the
 grave, *Matth.* 28. 7, 10, 16, 17. here also
 was his first appearance, and working of
 wonders in me, and to me, which when I
 saw I believed, as his Disciples and the Ga-

bleans did, *John* 2. 11. and 4. 45. then he
 whipped out the Buyers and Sellers out of
 the Temple, and overthrew the Tables of
 the Money-changers; then I knew the
 Tabernacle of the Lord was with men,
 and that he was come to teach his people
 himself, and great was the Peace of his
 children, as *Isaiah* said, chap. 54. 13. then
 did I witness the Covenant changed, the
 Law changed, the Priesthood changed, the
 Offerings, Oblations, Sacrifices and Or-
 dinances changed, the Service and the
 Worship changed, and all the Shadows,
 Types, and Figures abolished, which was
 but a Shadow of good things to come,
Hebr. 10. 1. and the Tabernacle and San-
 ctuary changed, *Heb.* 10. 20. and the vail
 removed, and the New and Living Way to
 be revealed (which he hath prepared for
 us) through the Vail, that is to say his
 Flesh; for even to this day, while *Moses*,
 and the Old-Testament and the Law is
 red, the same vail remains over, and un-
 taken away, *2 Cor.* 3. 14, 15. as is evident,
 and clearly seen to be the very state and
 condition of the Ministers and People of
England, to whom the Way of Life (of
 Regeneration, of Light, of Righteousness,

of Peace, of having their hearts sprinkle
 from an evil Conscience, and of witnessing
 Redemption and Remission of sins) is hid
 and to them the covering is not yet taken
 away; for the vail is over their hearts, and
 what they see and know of God is but by
 the seeing or hearing of the outward eye or
 ear, as *Job* said, chap. 42. 5. knowing nothing
 but what they know naturally, in a literal
 historical, notional external sense, and in
 these things they soyl and corrupt them-
 selves, never owning or obeying the Light
 that leads out of darkness, and discovers
 all the works thereof, which makes all
 things manifest, and gives the knowledge
 of the Glory of God in the face of Jesus
 Christ (which till then is veiled) through
 which we draw nigh unto God, and makes
 bold to enter into the inner Sanctuary,
 even the Holy Place, being purified through
 his Blood, having our Consciences purged
 from dead works, *Hebr.* 9. 14. which is
 not yet made manifest, where the Taber-
 nacle is standing, *Hebr.* 9. 8. neither do they
 know the power which through his death,
 hath rent the vail; but we that are come
 to believe in the Light, and to witness the
 New Covenant which God promised to his
 People,

sprinkled People, Jer. 31. 31, 23, &c. Rom. 11. 27.
 blessing Hebr. 8. 8. 10, &c. Hebr. 10, 16, 17. they
 is hid whose hearts are turned to the Lord know
 taken the vail taken away, according to his pro-
 s, and use, 2 Cor. 3. 16, 17, 18. and we all with open
 ut face behold the glory of the Lord, and are
 eye exchanged into the same image from glory to
 thing glory, as by the Spirit of the Lord; now
 teral the Lord is that Spirit, and where the
 nd in Spirit of the Lord is, there is Liberty:
 hem Now being born of the same Seed, and not
 ight another, and regenerated by the same Life
 vers and power, and because we have the same
 s all Spirit of Faith which the Apostles and
 edge Servants of the Lord had, as it is written,
 efus 2 Cor. 4. 13. Psalm 116. 10. *I believed,*
 ough therefore have I spoken, we also have be-
 takes lieve, and therefore speak; now we have
 ary, *this treasure in earthen vessels, that the ex-*
 ough cellency of the power may be of God, and not
 ged of us, 2 Cor. 4. 7. and having this hope
 a is and trust we use great boldness and plain-
 er- of speech, and are not ashamed of that
 ey worthy Name by which we have been
 th, called, nor of the glorious Gospel of
 me Christ, for it is the power of God unto all
 he those that believe; and this myltery (viz.
 his Christ in us the hope of glory, Col. 1. 26, 27.)
 e, bid

hid from Ages and Generations) hath opened and revealed in us, blessed, honoured and glorified be the sweet and precious Name and Love of our God for ever, that hath opened the mysteries of his Kingdom, and hath revealed them unto Babes and Sucklings, and to the little and lowly spirit, and yet hath hid them from the wise and prudent of the Earth, this is the Lords doing, and is marvellous in our eyes, blessed, yea, everlastingly blessed be his heavenly, living, eternal Name, Love, Life and Power, who alone is worthy of all Glory, Rule and Dominion for evermore.

And having this testimony, and for the testimonies sake, and for our love and faithfulness thereunto, we suffer, and are brought into bonds by the chief Priests and Rulers of this Generation; for as it was in the Apostles dayes, so it is now, *They that will live godly in Christ Jesus must suffer persecution; and as Christ said, In this world you shall have tribulation, but I will be with you, and will keep you, and will give you peace; and if you love the world, the world will hate you; and even so persecuted they the Prophets that went before us.* this persecuting spirit (getting a place and room in the woman, as I said before,

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hath spoke forth in *Cain*, the third person in the
 world, & he slew *Abel* his only brother, and
 and pre the enmity between the Seeds appear-
 or even (which I mentioned in the begin-
 is King) and this envious persecuting spirit
 to *Babel* had a place and descent through all
 slowly the Generations of man-kind to this very
 om day, as the Scriptures are full, how they
 is is that served and feared the Lord did suffer
 ar eye persecutions, afflictions, tribulations re-
 his heresies, spoiling of goods, buffetings,
 life and imprisonments, yea, even to the death,
 Glor and all for following the Lord in the Re-
 generation, and for serving and obeying him
 or the heart and spirit, and for departing and
 e and separating themselves from the wayes,
 and all worshipps, customs, traditions and begger-
 ts and ornaments of the World; and as they
 it was persecuted the Prophets and Apostles of
 The Christ that went before us, even so do they
 mu persecute us, and yet they will profess they
 In know God, but their works deny him;
 ut for I was no sooner turned from darkness
 ve me to light; nor from Satans power to God;
 sec nor from sin to righteousness; nor from
 e in the lusts and pleasures of the flesh to serve
 an the Living God; nor no sooner come to
 re deny my self, and take up the Cross of
 Christ,

Christ, and follow him, through tribulations, reproachings, revilings, mocking, fastings, temptings, or what other sufferings soever, or through death it self unto Life; yea, no sooner I say was I given up to follow him, but persecution arose for the Gospel sake, notwithstanding my long travel and pilgrimage in the Wilderness (neither considering the faintings, the hungrings, the thirstings, the jeopardies, perils, the many desperate dangers, the dark disconsolate dayes, the long and wearisom nights my poor soul sustained, with many a sigh and heavy groan, with many a dolefull lamentation, with much brokenness of heart, and contrition of spirit, when Rivers, as it were, run down from mine eyes, when my heart failed me for fear, in the day of my spiritual progress from *Egypt* to *Canaan*) I say never considering the afflictions I had gone through; the enmity in Gods enemies without arose against me, to reproach, revile, and persecute me, and (as I said before, having withdrawn, and separated my self from them, their way and worship) I was hated, envied and threatned by them, but especially by one of *Englands* chief Priests, named

Lewis

Lewis West, a man whose life and Conversation doth more fully declare him to all that knows him; part whereof I may set down in this following Treatise, and shall leave it to the view, judgment and consideration of all sober judicious men, that knows any thing of the Way and Worship of God; but especially to those my Neighbours and Country-men that hath known both him and me according to the flesh; (though he be a man in esteem, honour and repute amongst men, and the children of this World, and hath attained to his several titles, and degrees of honor and preferment, being reckoned one of their chief and learnedst Orthodox Divines; being (as his wife once said to me (contemning me as audacious, and for my puerility and illiterateness, far inferiour to argue, or disputes matters of Conscience with him) brought up at his Book and School from his childhood; and I being but a Child, as she said, and indeed sprung of mean parentage, and low degree according to the flesh; and in my minority educated a little at School, but the most part about Husbandry, tilling, or herding, or the like; being an inferiour weak child in comparison

son of thousands; but what I now am is by the Grace and sweet Love of God, for which I have cause to bless and magnifie his Name for ever) and let such I say as hath known both him and me, and not only such, but all that have any feeling or sense of the Way and Work of God judge of us, and between us, in every thing, either before or hereafter inserted or recited; being for my own part, (according to the Principle of Light and Truth I profess) willing to recommend my self to every mans Conscience in the sight of God, and also to give a reason to any man, that shall in truth and soberness demand a reason of me of the Faith and Hope that is in me (according to the manifestation of the Grace of God received.)

Now I say, the said *L. W.* was no sooner settled in his place, and I set to follow the Lord, but he began to menace and threaten me, together with other Professors, to bring us under Conformity; and by and by shewed his austerity, by which he made many Professors (and others inclining to reformation) bow and conform, who came in by degrees, and yeiled conformity at one time or other, in one thing or other, which

which strengthened his lordly spirit in severity, (who should have been Minister and Servant to all) thereupon perswading himself, that a little more rigor, a little more severity, one twist more i'th rod, one cord more i'th whip would subject all his Parishoners, and make them conform; sometimes he would have drawn me with soft words, pretending great kindness to me, or any of my mothers children, &c. for our Parents sake, the smalness whereof may appear by and by; for he having no occasion at all against me, save touching the Law of my God, (being that which was matter of Conscience and weight to me) yet it seems occasion must be had, and small ones must be taken where great ones are not; and therefore he took it against me, because, for Conscience sake I could not pay him Tythes.

A thing never challenged nor paid (for ought I know) by any Gospel Minister, nor any other under a Gospel Dispensation, what ever any man may pretend; so *that flattereth, and smootheb deceitfully, crying peace, peace to the wicked,* because I cannot now run with them to their excess, nor cannot return to their vomit

mit again, but especially because I could not stop into his mouth, as Micah said, Micah 3. 5. he now forthwith prepares open war against me; and thus he begins for my first years denial of Tythes to him, he presented me to the Jury, at a temporal Court, held at his own house, in the Mannor of *Lister Salkeld*, by the Dean and Chapter (so called) of *Carlisle*, he himself being one of the Lords of the Court; so being called by the Jury, I told them that for Conscience sake I could pay him none, often saying to them that that Court had nothing to do to determine matters of that nature, the Ecclesiastical Courts being provided for that purpose, unto whom such things more properly belonged; yet the Jurors slighted me, and said I was a fool, it was better for me to have them determined there, &c. So being willing to do the Priest a pleasure, they proceeded to cast it for him, and gave a precept against me of One pound one shilling, or thereabouts, for which the Prebends Bailiff took a Cow from me worth Three pound three shillings, or upwards, I having but one other; the Priest called me to him, required me to pay him, I said no, I could pay him none; then he beckened

beckened to one of his Fellows another
 Prebend, being then present, to reason and
 expostulate with me, endeavouring to per-
 swade me to pay him, and in our dispute
 he pleaded the Civil Law; a third Priest
 standing by, by way of interlocution, promp-
 tingly said to the ear of the other, *Jure*
Divino Sir, *Jure Divino*, to whom I an-
 swered, either of you prove Tythes *Jure*
Divino, here before all this people, and I
 will pay them, which thing they staved not
 to do; for immediately the aforesaid *L. W.*
 taking one of them by the arm, drew them
 away, and they all three went to an Ale-
 house, leaving me to the Court, with
 whom I reasoned a while, clearing my
 Conscience, (which I valued more worth
 then a Cow) and then left them: The Ju-
 ry meeting at other times, I still warned
 them not to meddle with it, being it apper-
 tained to another Court; nevertheless
 they proceeded as above; but mark what
 befel about the very time the Jury deliver-
 ed in their Verdict, the Fore-man had a
 Barn burned by a sudden hand from the
 Lord, as was believed, amounting to a con-
 siderable dammage; which thing I often
 pondered in my spirit, though few looked

on it otherwise then a common accident. This being done, from that time forward he proceeded to take my Tythes in kind, as they fell due, &c. his Collectors taking Hay and Corn at their pleasure, sometime going in at the wrong end of the Dale, contrary to the order of tything, so taking the best of the Grain; other sometimes taking three or four Stooks, or a Cart-load together off at one end; and if I carried away any untythed, they were sure to please themselves in the next dale of mine where they came: Thus they continued, not shaming to bear and drag away by force what they could apprehend: [Mark] even as the Priests (*viz.* Eli's Sons) and their Servants did in Israel of old, who were Sons of *Belial*, and with their flesh-hooks dragged out of the Pan, Pot, or Caldron either boiled or raw; and if any denied to give them, they took it away by force, read 1 *Sam.* 2. from verse 12. to 17. but mark their end, for the Lord was grieved with them, and said, *he would cut them off, that there should not be an old man left in Eli's house*, and verse the 35, 36. *I will raise up a Priest saith the Lord, that shall do according to all that is in mine heart;*

and

and it shall come to pass that every one that is left in thine house (speaking to Eli) shall come crouching to him for pieces of silver, and morsels of bread : Mark the end of these Priests (Sons of Belial) who served themselves with the fat, and kept Servants as vile as themselves, who violently pulled and reaved away by force from the People, even as the tything polluted Priests and their Servants doth now in our dayes; are they not pulling, rending and reaving throughout this Nation of *England*, so barbarously and inhumanely, that they have made their name to stink, and they are become contemptible and base before all people, read *Mal. 2.* to verse 9. and will not their end be like those Sons of *Belial* : and also what becomes of the Posterity of many of the Priests that are gone ? are they not already in many places crouching for pieces of silver, and morsels of bread ; yea, even to such as their Fathers persecuted ? search and see if it be not so. But to proceed ; this not answering his desire and end, more mischief resting in his heart against me, he cited me to the Bishops Court but for what I know little, save that he himself said, for all manner of

Tythes since he became Incumbent in the place, (notwithstanding what was done aforesaid) his Libel I never got, the commonly being Scrools of Lyes; so the Court proceeded to Excommunication whereupon he procured a Writ, called *Excommunicato Capiendo*, and thereby cast me into Prison about the latter end of the 7th Moneth 1663. where I have continued these four years, during all which time he never did so much as give me a visit in my Prison-house, nor never laboured to convince me, or regain me either by exhortation, information, or instruction, &c. as is provided and enjoyned in the Articles to be enquired of in their Visitation; read Article the 10th, concerning Ministers duty to Popish Recusants, and other Sectaries; nay, he would never so much as allow me a fair sober discourse to reason the case or matter in difference; but when I have met with him, (having sometime gone to his house) as soon as ever my judgement differed from his, or that I either opposed, or questioned any thing he said, or held out, forth-with he broke into passion, and fury, sometime buffetting me with his fist, (as he hath often done both

both to his own hearers, and others) other times calling me Rogue and Rascal, with such like vilifying terms, in great fury threatening he would humble me, &c.

But still all this not answering his ambitious spirit, and covetous ends, he yet deviseth more mischief, and presently he casts about to compass my little parcel of Land, (as *Ahab* did *Naboth's*) yea, worse then *Ahab*, for he never proferred me the rate in money, *1 Kings* 21. 1, 2, &c. I read *Ahab* being sad and dejected because of *Naboth's* answer, *Jezebel* his wife could soon cure that malady, saying to *Ahab*, *What, art not thou King? Arise, and be merry, and I'll give thee the Vineyard;* so she soon devised a way to kill and take possession, &c.

And indeed whether *L. W's* wife hath not been a deviser and abetter against me, it is questioned by some, but I leave it to the Lord and themselves: and he goes on in Law until the Sheriff returned I could not be found; (although I was in his custody, and that the Priest *L. W.* knew well enough) upon which false return a Writ of Outlawry came forth against me, and then they knew where to find me; for

thereupon the Sheriff's Clark gave another Mittimus to the Goaler for me. And untill that time I never had the least notice neither from him, or any one of the Kings Officers (save only that his wife did once say I laid for contempt, and that her Husband would take another course for his Tythes, &c.) and the Jayler keeping me more strict then my Fellows, I required a reason of him, he said he had received another Mittimus for me; I asked him for what cause, he said, he knew not, but it was at *L. W's* suit; I desired a sight of it if he pleased, he said, yes, if I would give him thirty pence; I said, it were but reasonable that I knew upon what account it was so deal with; but no account could I have until I bought a Copy thereof of the Sheriffs Clark; yet being (as a child) very ignorant in matters of Law, (having never been concerned in matters of Law, nor never had occasion at any Court with any person whatsoever, save this with him) I let it go on in singleness of heart, resolving to leave the issue to the Lord, knowing he was all-sufficient, and chusing rather patiently to suffer, then to involve my self into such dubious unseen troubles, and vast expences,

expences, as oft the Law doth produce,
 especially being so incapable of things of
 that nature; and thus it continued in sus-
 pence (I still waiting to see the effect) un-
 til about a year after he stirred again, and
 sought through smooth words subtilly to
 have enticed some of my Relations, to
 have given him a Composition for me,
 telling them one while Ten pounds, ano-
 ther while Twelve or Sixteen pounds would
 do it, pretending to shew them all the fa-
 vour imaginable, if they would do any
 thing; and when his blandilocutions could
 not prevail, then he sought to terrifie them
 with threats, saying, he had a Writ ready,
 and the Sheriff would come and take posses-
 sion, and all I had would be confiscate to
 the King, &c. also the People and Neigh-
 bours adjacent, with great exclamation
 pressing them to compound; saying, it was
 pity it should be forfeit, which put them to
 a point, not knowing what to do, some of
 them give me an account once and again
 with tears, and great grief and vexation;
 I (as often before) desired, and also dis-
 charged them not to meddle in it; it was
 my own, and I knew not that it could go
 for a better testimony; I had nothing but

what I had received of the Lord, the loss
 was like to be solely mine; so let him and
 me alone, for what he could inflict I was
 to bear, and that he could go no further
 than the Lord permitted, and what he in-
 tended for evil the Lord turned to good,
 and I hoped to be preserved and provided
 for; upon which they were dissuaded
 and would not be induced by him: So
 by the aforesaid Writ he called a Jury,
 and by compulsions summoned my Brother,
 and others that farmed my Land, to give
 an estimate of the annual value of it, and
 also what Goods and Chattels I was pos-
 sessed of about two years before, (viz.
 the time when he began that Suit) intend-
 ing to make all confiscate from that day
 forward; so the Jurors gave in their Sur-
 vey at Six pound *per annum*, &c. in the year
 1666. Then after he had done all this,
 (what through the exclamation of my Re-
 lations and Neighbors, for the satisfying of
 them, and what through the advice of
 others my Friends) I procured a Reversal,
 resolving to joyn Suit, and try with him;
 (and never more I did, neither to this day,
 nor before, in matters of Law proceedings
 in my own defence) and how the Lord
 pre-

prevented or confounded him in his proceeding I know not, but to this day his expectation hath perished, and it is between three or four years since he begun; and indeed I can truly say, it was freely offered, and not it only, but liberty and life also (if it had been required) into the Will of the Lord, feeling and enjoying his peace and presence I am satisfied, and can say, it is enough, and in the uprightness of my heart I desire I may honour him with life, liberty and substance while this tabernacle of clay is undemolished, for he alone is worthy of all glory and thanksgiving from me for evermore; *for he brings to nought the understanding of the Prudent, and turns the wisdom of the Wise men backward, and confounds the wisest Ahithophels, so that their vain hope perisheth, and their expectation is cut off.*

Now all this he hath wickedly done against me, and that for no just cause as in the sight of the Lord, nor no cause pretended, save some small Tythes, as Hens, Easter-Reckonings, &c. which was no doubt very inconsiderate in comparison of what he hath done; for I have been much perswaded that when he begun with me, he could

could no way reckon Five shillings, for his Collectors took in kind that which was most material, as Corn, and Hay, as I have before related; and for Wool, and Lamb, I had none, and for other goods I had but a few; it may be a Cow or two, but seldom, if ever three, which things could amount to no great value, suppose it were for two or three years; an account whereof I have often required of him, I have also written to him for an account; also my Relations have desired an account of him, but to this day none could I have from him; also I have written to him, that we might fairly and soberly discourse of the Title of Tythes, proffering, if I were convinced that they were lawfull, to pay them without all that to do, and withal warned him to cease from his wicked proceedings, being perswaded they should not go unpunished by the Lord; a true Transcription whereof hereafter follows, as they were sent him in several Papers, at several times, which I have inserted for the Readers better satisfaction.

Lewis, I am informed there is a design in thy heart to deprive me of mine Inheritance

Inheritance left me by my Father, Is this the fruit of thy Ministration? and in this dost thou do as thou wouldst be done unto? Hath Satan filled thine heart, and rooted Covetousness so deep in thee? Take heed to thy wayes, search and see what spirit thou art of, and what spirit it is that suggesteth this in thee: enter into consideration with thy self, and commune with thy own heart, whether thou wouldst be done unto so, yea or nay; or whether it be thy place to cover thy Neighbours Goods; or Inheritance? me-thinks thou shouldst not be ignorant what became of that woman *Jezebel*, for coveting *Naboth's* Vineyard, and what the reward of Covetousness is, the Scriptures are full; observe the advice of the Wise man, that said, *Lay not in wait, O wicked man, against the dwelling of the Righteous, spoil not his resting place; enter not into the Field of the Fatherless, &c.* and whatsoever is written, is written for our learning; thou hast often repeated that Command that saith, *Covet not thy Neighbours Goods, not any thing that is thy Neighbours;* and is thy heart now going after thy covetousness? Weigh these things with thy practise; Why shouldst thou

thou destroy thy own soul ? thou that holdst Scripture for thy Rule, will it justifie thee in this thing ? Or where hast thou any such rule in it amongst all the conversations of the Saints ? And do not think but thou must be brought before the Tribunal of God, there to give an account of all thy deeds done in thy body, and there thy Person will have no more respect then mine, (though now it may) all thy pomp, thy dignity and riches will stand thee in no stead, neither justifie thee in his sight, who hath said, *The Wicked shall not go unpunished* ; thou hast deprived me of my just Liberty already, and if that cannot content or satisfie thee, surely no more will mine Estate ; for the more thou obeyest that envious and covetous spirit, the more it will draw thee on, until thy soul be shut up in the Grave, out of which there is no redemption. So I desire thee, have respect to thy Souls everlasting health, for these, and such like as thou art often found in, are not the fruits of a Gospel Minister, for Christ and his Apostles never taught any such Doctrine ; and truly, whilst thou art of this spirit and conversation, thy Ministry will not profit towards
 God,

God, nor thou canst never turn many unto righteousness (its true, thou mayst make some Proselytes, but I think few Converts) it appears thou came not to seek nor gather us but ours, so that thy end is thy own, and therefore accursed; so unless thou repent thou shalt certainly bear the indignation of the Almighty, for little or nothing hast thou ministred unto me either in doctrine or practise but that which favours of death, and such Ministration deserves no maintenance: So I desire thee, as one that respects thy Souls everlasting welfare, and in love thereunto I send this unto thee, and not in any respect to my own interest, as the Lord whom I serve knoweth, in whose presence I am, but that thou mayst cease to bring so deep guilt and weight upon thy Soul, but rather repent of thy wicked purposes, and seek unto the Lord, if peradventure the thoughts of thine heart may be forgiven thee; for according to outward appearance one would think thine estate were sufficient to satisfy thee, that thou shouldest not reap where thou sowedst not, and covet my penny that hast so many pounds; remember the Parable of *Nathan to David*.

But

But thou may object and say, there is a reason, thou hast a proper right and due unto it; To this I answer, (as I have formerly done) if thou or any of thy Function will appoint the time and place where I, or some other of my Companions in bonds may meet with you, and according to Scripture, sound Doctrine, and the Spirit of Truth convince me or us that such things is just and due, and properly belong to your Ministration, or that Christ and his Apostles did ordain constitute or allow any such Ministry or Maintenance after he had offered himself a perfect Sacrifice, having thereby abolished all Types, and the Law that made nothing perfect: I say, if thou, or any of you can, or will convince me or us of the lawfulness of paying Tythes, we should neither suffer Imprisonment, loss of Estate, or Goods, nor the Execution of any Law to pass upon us for denial of Tythes, but rather pay them as conscientiously as any one whatsoever: And this were but the place & duty of your Function, and indeed, if it were not matter of Conscience to me, I could not have suffered such detriment, loss and imprisonment in the patience and content as I have done

done by thee, and I am yet resolved to suffer more before I offend Gods Witness in my Conscience.

And further I demand of thee what the sum or value is that thou claimest of me, being reckoned up together, for I have been deprived of my just Liberty a full year and upwards, which is a penalty beyond my offence, or any pretence of offence that thou hast shewed me; so that I think thou needed not a proceeded to have damnified me any further: so seeing thou yet intendst to add weight and oppression to the afflicted and oppressed, little enough, if thou give me a true account of my supposed transgression, which I expect thou wilt forthwith do by this Bearer, either in word or writing, without any further deferring; for sure thou hast not gone about to impose all this upon me that thou hast done, and yet intends to do by adding affliction to my bonds, but thou canst and will give a reason in every particular wherefore; which I expect of thee without any further evasion, or otherwise I may conclude thou canst not: So that I say again in tender love to thy Souls eternal peace,

peace, do I desire thee to ponder well these things, and receive the advice of thy Friend herein, for I know there is a witness in thy Conscience that will receive me, from which thou canst not flee, nor hide thy self day nor night, to it I appeal; and know thou, that its not that I am weary of Sufferings, or am so married to the World that I cannot part with it; for though the Devil may have power to dispossess me of an external Inheritance, as he hath had power to cast into prison; yet will I wait upon the Lord, knowing he is able to subdue Satan under his feet, and thou could have had no power against me if it had not been given thee; so if thou wilt not be advised for thy good, do what thou hast power to do, as for me I have so much Faith as to Trust in the God of *Jacob*, and patience to endure all these things, knowing the Captain of my Salvation was made perfect through Sufferings, who will be glorified in the Sufferings of his Saints, whom my Soul honours and glorifies above all: So be exhorted and warned in time, lest this stand as a Witness against thee in the day

well day of the Lord's Indignation, for this
 f thy was in my heart from the Lord to
 tnefs warn thee of, so I shall be clear of thy
 me, blood.

hide earlie, the place of } By one that desires from
 deal; my outward re- } my heart the welfare of
 am straint, and inward } thee and thine, and to
 ed to peace, the 14th of } be found in the exercise
 it; the 9th Moneth, } of love to Enemies.
 r to 1664.

Tho. Carleton.

nce, This second I sent to him after I was
 on; Outlawed.

me *L. West,*

hou Hear and understand, let thy patience
 bat H shew forth it self a little, to hear, read,
 ave & receive home this herein inserted direct-
 l of ed to thee; how long will it be ere thou
 ese cease to add oppression to the oppressed?
 al- Wherefore hast thou Outlawed me, and had
 uf- in Prison? Hadst thou no way to accom-
 he plish thy design, and obtain thy covetous
 ul desire and end, but by treachery and de-
 be ceit, and by stealing Law against the In-
 s nocent? Oh, how eager hath thy desire
 he been after the dwellings of the righteous,

ay D and

and that without any just cause ; for which
 thou hast often refused to give a reason, or
 shew the cause ! Thou knowest on the day
 of my commitment I asked thee what thou
 couldst demand, before many witnesses
 also I wrot to thee for an account, and my
 Relations desired an account of thee, but
 none yet wouldst, (or rather couldst) thou
 truly and justly give : Oh ! be ashamed
 be ashamed, and blush that ever thou
 shouldst profess a Priests Function, and deal
 so treacherously as thou hast done : Was
 thy cause so evil, and thy plea so bad, that
 thou must steal Law to obtain thy greedy
 desire ? Is thy love (so much profes-
 sed) to my Fathers children at an end
 and is envy, wrath, and malice crept in
 instead thereof ? Oh ! the Heathen shall
 condemn thee for this ; yea, the Earth
 shall open her mouth, and the very Beasts
 of the Field, and Fowls of the Air shall
 abhor and be astonished to hear and see thy
 proceedings herein : the Tribe of the
 Priesthood will be ashamed of thee, and
 all such Sons of *Levi* ; well did *Jacob* say
Instruments of Cruelty was in their hands ;
 yea, I may say Cruelty in the highest de-
 gree, pride, tyranny and oppression is their
 way

which way and path ; well speak the Prophets,
 that which is now come to pass, yea, seen
 and felt, *Micah* 3. 5, 11. *Ezek* 13. 18, 19,
 22. and chap. 22, 25, 26, &c. *Isa.* 56. 11. Oh,
 the oppression of the Priesthood of *Eng-*
land, the Earth can scarce bear them ; and
 among them all canst thou produce a pre-
 sident for covetousness, cruelty and op-
 pression ? surely thou knowest not what
 spirit thou art of ; but thy fruits will disco-
 ver thee by and by ; if a man should tell
 of thy dealings to thy Function (how thou
 hast beat with the fist of wickedness ; per-
 secuted with all thy might ; sworn, or
 caused to swear deceitfully ; and how ille-
 gally thou hast done, and that for filthy
 lucre sake, to obtain the gain of oppressi-
 on) would they tolerate thee, and not be
 ashamed ? Oh, blush to hear of thy cor-
 rupt conversation ! thy own hand shall
 witness against thee, and thy own heart
 shall condemn thee for these things ; thou
 hast not only dealt treacherously with me,
 but with the Kings Officers also, by cau-
 sing them to return, *I could not be found*,
 when thou hadst me in Prison, and they had
 me in custody ; surely thy Master will de-
 ceive thee, and thy nakedness, treachery

and deceit is, and will be laid open, and made more publick then thy Proclamation was, that I might either render my body or be outlawed, which thing was done in obscurity and deceit; but I must be more publick and plain with thee, it may be to rip up thy skirts, that thy nakedness may appear, thy filth and putrification, though as a chief Priest, yet one of the Whores Children; for the Light manifests thee so to be, and all thy crooked deceitfull Serpentine paths; and by the Children of Light thou art seen, and shalt be made apparent to them that is yet under the yoke of oppression; thy name shall rot, and the memorial of thy Seed shall stink in the Generations to come; a testimony I have to bear against the Workers of Iniquity, and for that end the Lord hath called me forth, and brought me not only to believe, but also to suffer for his Name, which Name I have as a Rock, a Shield, and Helmet of Salvation in this day of great Trial; and in the strength of the Lord am I resolved to hold forth my testimony, valuing all with it as dross and dung, and doth believe, that through it I shall undergo all, and be able to make war in righteousness,

and

and by his Power shall tread upon the neck of the Scorpion and Adder, and on the crown of the head of thee, and all the Oppressors of the Lords Seed, who at this day is made objects of your cruelty ; yea, by the Power of the Living God we both do, and shall tread you as chaff in the Streets : So take heed how thou proceedest, lest Gods Witnesses in thy own heart break thy rest ; for the first Priest that imprisoned for Tythes in *Cumberland* was made a spectacle of his wrath, and he is the same God to day, and can save ; so take heed betime lest the Judgments of the God fall heavy upon thee, and labour not to incur the wrath and displeasure of the Almighty upon thy Soul ; for thy deceit, violence, spoiling, and persecuting is and will be a token of perdition, when my innocent suffering is and will be a token of Salvation, and that in Christ Jesus. So be warned I advise thee once more, and repent and amend speedily, lest the Plagues and Arrows of the Almighty fall heavy upon thee ; for this I am bold to tell thee in the Name of the Lord, That the Lords wrath is kindled against such, which will not cease nor quench till the Workers of Iniquity be cut off, that have

added affliction to the afflicted, and usurpingly exercised lordship over the Heritage of God; for your treachery, deceit and folly hath and is appearing to all men, and Gods controversie against you is begun: for your end is destruction, whose god is your gain, and your belly, whose mind is on earthly things; yea, the stone of your wall, and the beam of your timber, the very materials of *Babel's Building* shall cry out against the Builders, and the Stone you have rejected is become Head; (*viz.* Christ Jesus the Light) and if thy patience can read it, and apply it, so do, if not, how wilt thou bear and answer the Lord when these things fall upon thee.

Carlisle the 13th of } *From a Sufferer for*
 the 3d Moneth, } *Truth and Righteous-*
 1665. } *ness,*

Tho. Carleton.

These Queries following I propounded to him, occasioned by some discourse between us, about their Sacrament and Conformity, which he seemed to charge upon me, as the sole cause of my imprisonment; having

having like the confounded Architects of *Babel*, either lost the original cause, else finding the weakness and inconsiderateness of it, was ashamed, and so let it fall: For I said to him, that I never thought non-conformity to their Church and Sacrament had been the cause, but rather Tythes, as my *Mittimus* signified; he answered, no, no, it was it, and nothing but it, (meaning non-conformity.)

L. West,

PERceiving thou blamest me for want of Conformity to the Church Ordinances and Sacraments, as if that were the sole cause of my imprisonment, and thou pretending to be a Minister in the Church, and to the Church, give me a full and positive answer to these following Queries, according to Scripture, sound Doctrine, and the Spirit of Truth, that so my judgment may be rightly informed, and if I have been erroneous and schismatical, I am willing to reform when I am thereof convinced.

1. What is the qualification of a Minister of Christ; what is his Gifts and Endowments; and how, and from whom are they obtained?

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2. How is a Minister of Christ to be called and sent, what is their Ordination; or whether thy Call, Ordination or Ministry be from him; to whom wast thou sent, and to what end; or whether there be not some that run unsent, and never profit the people? according to *Jer.* 23. 32.

3. What dost thou minister from in thy self, or what dost thou minister to in the people, or wherein doth thy gift and ministration consist?

4. What is the Gifts and Parts of a Minister of Christ, what is the gifts and parts of a Minister of Antichrist, or how do they differ one from another?

5. Whether is a Minister to be Servant to, and in the Church, or to exercise lordship over the Church and Heritage, &c. as the manner of the Gentiles is?

6. Whether is covetousness, pride, wrath, malice, envy, swearing, lying, drunkenness, fornication, oppression, robbery, theft, idle and corrupt communication; and such like, of the Spirit of Christ or Antichrist?

7. Whether they that do such things do believe in God, and have Faith in Jesus Christ, or can be either a Minister or Member in his Church and Body, having not ob-

obtained Remission, Redemption, and Salvation from those things?

8. What is the Church of Christ, or how many Churches is there, whereof doth it consist, whereon doth it stand, where, and by whom is the Foundation thereof laid, and how is it preserved holy and without spot, or whether is it subject to corruption and change yea, or nay?

9. What are the Ordinances of the Church, what are the Precepts, Rules and Cannons therein to be observed; and to whom doth the Rule and Government thereof belong?

10. Whether doth these Ordinances of the Church belong unto all men, or whether is all men under the Rule and Government thereof, or what is the Qualification of those that have a right therein, and the Priviledge of those that are governed thereby?

11. How many Ordinances are in the Church, when, and by whom were they instituted, to what end, and for what time?

12. What is Baptism, who is the Baptizer, with what, and to what are men baptized?

13. How

13. How many Baptisms are there, and how do they differ one from another ?

14. How are they baptized that are baptized into the death of Christ, and are buried with him in Baptism; or how is the baptizing with Fire and the Holy Ghost ?

15. Whether doth dipping and sprinkling in water (*England's* present Church-Form in Baptism) make one a Member of Christ, or whether is any unclean thing a Member of Christ, yea, or nay ?

16. Whether they that were baptized (and ingrafted as a Member in the Church) if they perform what was therein promised, (*viz.*) forsake the Devil and all his works, the pomps and vanities of this wicked World, and all the sinfull Lusts of the Flesh, and believe all the Articles of the Christian Faith and keep Gods holy Will and Commandments, and walk in the same, whether they must not be excommunicated, and cast out of your Church and into Prison, and suffer loss both in body and estate, yea, or nay, according to *John 16. 2* ?

17. What was those Ordinances and Traditions that *Paul* forbad the *Collossians*

to touch, taste, or handle, which (though commanded by men) was to perish with using, which Ordinances Christ blotted out, and nailed to his Cross, as being against such as he had quickned and raised by his Spirit ?

18. What was those Meats and Drinks, those Holy-days, New-moons, and Sabbath-days, which was but Shadows of good things to come : or is not the Churches yet under those Ordinances, Traditions and Shadows, and knows not the Light of the glorious Gospel revealed which Christ commanded to believe in ?

19. What was the Philosophy, Traditions and Rudiments of the World which had like to have spoiled some, and which those that were dead with Christ were not to be subject to ; but if Pope and Turk should have power to set up their Traditions and Rudiments, would you not be subject, and preach them up for Doctrine ?

20. What is the Sacrament of the Lords Supper which thou would have me receive ; how is it distributed and received, or what is the qualifications of the worthy Receivers, and if I eat and drink the thing signified

signified (viz.) the Body and Blood Spiritually, and so desist from the Sign, must I not be cast out of your Church, and into Prison?

21. What is the Body of Christ, and what is his Blood, whether is his Body Spiritual or Carnal, or how is the Lords Body to be discerned?

22. Whether is his Body one, or how many Bodies hath he, or how do they eat and drink his Blood that Eternal Life abideth in?

23. How did they eat the same Spiritual Meat, and drink the same Spiritual Drink which were Baptized under *Moses*; for they drank of that Rock which followed them and that Rock was Christ?

24. What is the difference between the Cup of the Lord, and the Cup of Devils and the Table of the Lord, and the Table of Devils?

25. Whether are the worthy Receivers purified from their sins, and sanctified through his Blood, seeing his Body was broken, and his Blood shed for the remission of sins?

26 Whether they that are yet in their sins do not eat and drink their own condemnation

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tion, not discerning the Lords Body?

27. Who is the Head of your Church and Body, (or who is King, Priest and Prophet) whether Christ, King, Pope, or Bishop; or how many heads is there?

12th Moneth, } *Send thy Answer to me at my*
1667. } *Prison-house in Carlile.*

T. C.

Another sent after, about the 4th Moneth, 1667.

L. W.

I Having all along a desire to be edified in the true Way and Worship of the Living God, and an inclination from my childhood, to follow after that which is good, righteous, and unreprouable in the sight of the Lord, and to keep my Conscience undefiled, and my judgment clear and uncorrupted, as the Lord God of Heaven knows, from whom nothing can be hid: and seeing the ground of the controversie between thee and me is matters of Faith or Worship, and so matters of Conscience to me, and such as I cannot easily renounce, nor dare not turn from,

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unless my judgment were otherwise perswaded ; I therefore sent some Propositions to thee, to that effect, an answer whereof I expected from thee before this time, which thing I thought but requisite, and very consistent with thy Office and Profession, being that which the Ministers of Christ was alwayes ready to do, being willing to render a reason of their Faith and Hope to any that should demand it, and also to exhort, inform, and instruct in the Doctrine and Principles of Truth with all meekness, gentleness, and long-suffering ; which thing if thou refuse to do, let me know upon what grounds, for I have not straitned thee for time, but thou mightest have done it with deliberation ; so I desire a sober answer of thee of all and every particular to be propounded, or else a reason why thou wilt not, and it may suffice for the present.

T. C.

Now having as briefly as possible given a true and impartial Relation of all the differences, states and proceedings on both sides that is of most importance and concernment, and the ground and cause of all,

as things hath passed and been carried on between us, plainly and honestly, so far as I know, and do remember; I shall leave all, both his and mine, causes and proceedings, with all that hath been done, to the Witness of God in all Hearts and Consciences, that gives a true sence and understanding of the nature and property of every word and work; and accordingly let the sober, moderate and unbyassed Reader or Hearer judge of us, and between us, and especially such as have known us both after the Flesh, and the lives and conversations of us both among them (viz) the Parishioners of *Addingham*, and others in the Towns and Parishes adjacent, amongst whom we have lived, and with whom we have had to do, many of them being privy to the most part of those things, and so may the better bear witness to the truth or falsehood of them, being (as I have said elsewhere) willing to recommend my self to every mans Conscience in the sight of God; and as I own and acknowledge the Light for my Leader, Guide and Salvation, so I am willing that all my deeds should be brought to the Light, and that which I do or have done that is not justifiable

fiable in the Light, let it be condemned by Light, and I ashamed, and this is to do as I would be done unto; also these my Papers that I have sent to him, they are now made publick, and so are no longer his and mine only, but other mens to judge and consider of.

In my first I desired (as I would often have willingly imbraced) that he, or any other of his Function and Profession would give me or us a sober moderate visit or meeting, at their own time and place, allowing us person for person, that there we might dispute the differences in Religion between them and us, in a sober moderate spirit, which to us is of great price; and if in the Spirit of meekness he or they could convince us, that we are schismatical and erroneous, &c. (as they have frequently affirmed, and preached behind our backs) whether in denying of Tythes, or in any other thing whatsoever; I can say it for my self, and believe it for many others, that if in our Consciences we were convinced thereof, we would reform our Judgements, and pay Tythes, and submit in any other thing whatsoever, as really and conscientiously as any people in the Nation, with-

without either suing at Courts, spoiling
of goods, Excommunications, Cominations,
Imprisonments, or the execution of
any Law whatsoever; and if this be not
very equal and reasonable, let all sober
people judge, and whether it be not the
part and place of men professing that Fun-
ction, and to be Ministers of Christ, and
Overseers in the Church, that Spiritual
men might war and overcome with Spi-
ritual weapons, and by the Armor of Light,
and the Power and Demonstration of the
Spirit of Christ Jesus? that as the said L. W.
hath oft preached, it may be known, to
whom the Lord hath given the Urim and
the Thummim; but these they use but in
words only, but instead of dealing so with
us, they'll turn us over to a Consistory,
Spiritual or Ecclesiastical Court, (so cal-
led) which, as I may truly say is as Car-
nal and Earthly a corrupt Court at this
day, as any in the world I know of) and
to the Secular Powers, and Civil Magi-
strate, &c. and when we are brought be-
fore them, and answers to what is charged
against us, pleading matters of Consci-
ence, the Doctrine of Christ or his Apo-
stles, or the Priviledge of the Church in a
E Gospel

Gospel Dispensation; then they cry, hold your peace, we have nothing to do with that, dispute it with your Ministers, you shall not preach here, &c. And all we can get of their Ministers is, *Rogue and Rascal, erroneous and schismatical Fellow, or audacious saucy youth, I'll humble you, we'll take a course with such refractory Fanatick as you are ere long, &c.* So having the Sword by their thigh, and the Law by their side, thus are we preyed upon by every one of them; and if any one do plead himself free by their Law, then (as some of them hath said) they know what to do, they have another bait to catch us with, which they know will hold; and that is, tender us an Oath, and because we will not swear like themselves, then either fine or imprison, or banish, &c. and having got us into Prisons for Tythes, or such things, there they let us lie as dead men out of mind, never owning nor regarding us in any thing from year to year, unless to envy and straiten our Liberty, &c. by stirring up and provoking the Goalers against us, who being willing to do the Priests and Magistrates a favour, hath often shown their severity, to the hazard

of the lives of the Innocent in their custody, (whom they have called sometime their Sheep) & yet preyed upon us, not allowing us the liberty they allowed to Fellons and Murderers, &c. yet still the Lord was with us, and wonderfully preserved us to his praise, when men rose up against us to have swallowed us up with open mouth, blessed be his Name for evermore.

And also whether it were not requisite that he gave me a true & particular account of every of his demands and claims whatsoever, or of any other difference (if any had been) betwixt us, before he had thus far proceeded to have damnified me, having done what in him lay, to deprive me of all, save only my life, which I have yet for a prey? And also whether it had not been his place and duty, pretending to be a Teacher and Instructor of others, a Minister and Pastor, or Elder in the Church; being reputed a Learned Orthodoxal Divine? (and sometime professing himself my spiritual father) but such measure as I have had from him are no spiritual instructions to me) I say, if so, whether he ought not to have answered my Queries, and also my other Papers sent to him;

(which he never would do to this day) thereby to have informed and cleared my judgment and understanding, being things appertaining to Faith and Religion, and the Profession and Worship of Christianity, and so matters of Conscience to me, let all sober wise men judge?

Also, I shall appeal unto all sober and conscientious men and women, and refer my self to the Witness of God, and the illuminated understanding in all, whether ever any of the Holy men of God did so with any person in the Church, or out of the Church, Believer or Infidel, as he hath done with me, yea, or nay? or whether ever you read of any of the Apostles or Ministers of Christ in Ages past that denied to give a reason of their Faith and Hope in Christ Jesus; and to instruct, exhort, inform, teach, reprove, rebuke, &c. as he hath done? or whether you read of any Ministers of Christ that sued at Law for the maintenance of their Bellies, spoiled and persecuted, excommunicated out of their Church into Prison, sought mens Liberty, Heritage and Estate, and yet can shew no fair nor just cause, as he hath done, yea, or nay? Whether ever any Ministers

nisters of Christ did swear, lye, and beat with the fist of wickednes, as he hath done, yea, or nay ? or whether ever any Ministers of Christ, was so inclined to drunkenness, and to frequent Ale-houses, that they needed to be restrained by a Fine, as his wife hath done with him, yea or nay ? All which, (with several such like deeds, which I shall now omit) I need not go far to prove, being his own practice doth notoriously evidence, and testifie the same, sufficiently known to many that knows both him and me, and by what is before related.

Now considering the many Disputes, Contentions, Strifes, suing at Law, spoiling of Goods, casting into Prisons, and the great unparalell'd sufferings that have been occasioned in this Nation in these late years about Tythes, and the great objections and exclamations made against us for denying them, (about which I have a share, being deeply concerned and involved therein) together, for the quietness and peace of my spirit, upon which this thing hath long rested, excites me to cast in my mite, and lay down my reasons and grounds whereupon I have denied them, and suffered for the non-payment thereof; though

the weakest and unfittest of many thousands for such a work ; yet, according to what I have received, and am perswaded of I shall lay down in truth and simplicity, and that chiefly for the satisfaction of such as desire to be satisfied, and for the stopping the many objections and maledictions of others made in secret behind my back by some of my Neighbours, especially the people called *Independants* in that part, who most of any hath condemned me for suffering so much for such small trivial matters, as they say, being as it seems a small scruple in their Consciences, and such a mote as they can easily swallow now ; though in the beginning rise and growth of their Religion, their Judgment was wholly against Tythes in a Gospel day ; yea, some of them preaching in great zeal against them, condemning the institution of them, saying, *They were clear contrary to the maintenance of a Gospel Ministry* ; and yet when they saw that Tythes were like to be the only wages, maintenance and reward of their preaching ; (being generally established by the Laws and Cannons of *England* for that end) rather then they would want that sweet morsel, and goodly garment,

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and the fleshly ease that came thereby, and suffer any thing for the denying of the same, they could soon (through their Christian prudence or policy) cure that Malady; and for the better digestion of that Diet, make to themselves a stomach Pill, or two, to cure that crudity; and so rather suppress, extirpate, hide, or let fall one of their Principles, then either want that delightful livelihood, or beloved Benignity, or yet either suffer any thing either in liberty or estate for the holding that Principle throughout.

So for the considerations aforesaid, I shall endeavour to answer the general Objections principally made against me and my Brethren in this case, and what I hold and believe concerning them.

1st *Objection*, is, *Abraham's* returning from *Chedarlaomer* from rescuing his Nephew *Lot*, *Melchisedeck* met him, and blessed him, and blessed the Lord in his behalf, and brought forth Bread and Wine and set before him, &c. and to him *Abraham* gave a Tenth of the Spoils, *Gen. 14. 18. Hebr. 7. 4.*

Answer, To this I say, I never find it a president or rule for me; suppose he gave

a Tenth, it was a voluntary gift, he was neither commanded by God, nor compelled by man, and if he had not given, I think he had not sinned, and that which he did give was but a Tenth of the Spoils, taken at the victory, and so no rule for me, being no Souldier at any such slaughter, and so not partaker of any such spoils; so if it be binding to any, (as I think to none) it is to Souldiers, and not to Plowmen: and what if he in gratification of his love (in meeting him, and setting Bread and Wine before him) had given him one half of the Spoils, this had been no binding rule to Posterity.

2d *Objection*, is, *Jacob's Vow* when he went to *Padan-aram*: *If God, said he, will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Fathers house in peace; then shall the Lord be my God, and this stone my pillow, which I have set for a pillar, shall be Gods house; and of all that thou givest me, I will surely give a Tenth unto thee, Gen. 28. 20.*

Ans. Here *Jacob* being gone from his *Fathers house*; for, its said, he lighted on a certain place (it seems between *Beersheba* and

and Haran, I suppose it was either in the Fields, or Desert) on the South-side of Luz, *Joshua* 18. 13. however I suppose Jacob was in a desolate disconsolate condition, *Gen.* 35. 3. for, it is said, he took of the stones of the place, and laid them for his Pillow, and lay down to sleep, *Gen.* 28. 11. Now the Lord appeared to him, (in a Vision) as he hath oft done to his Servants in such disconsolate conditions, which makes his appearance more glorious) saying, *I am the Lord God of Abraham, and of Isaac thy Father, the Land whereon thou liest, to thee will I give it, and to thy Seed after thee; and thy Seed shall be as the dust of the Earth, and shall spread to the East, West, North and South; and in thy Seed shall all the Families of the Earth be blessed: And behold, I am with thee, and will keep thee in all places, and will bring thee again into this Land; I will not leave thee until I have done as I have spoken. And he awaked, and said, Surely the Lord is in this place, and I knew it not; and he was afraid, saying, How dreadful is this place, it is none other but the House of God, this is the Gate of Heaven, &c.* [Mark] the Lords appearance in an hour of great distress is very comfortable, and also fearful;

full; this is true fear indeed, here is fear mixed with love; here *Jacob* lays hold forthwith upon the Love and Promise of the Lord, and said, *If the Lord will do for me, &c. then shall he be my God, and this stone shall be my pillow, which I have set up for a pillar shall be Gods House, and of all that he giveth me, I wil surely give a-tenth unto him.* [Mark I say, *Jacob* being possessed with fear, and overcome with love, he vows and promises unto the Lord again; this was a voluntary act in *Jacob*, he obliged himself to the Lord after the Lord had promised to bless him, and he performed his promise; for after twenty years he purged his house of Idols, and built an Altar unto the Lord at Bethel, Gen. 35. 6. which he called *Eli-beth-el*, (viz.) *The God of Bethel*: But when did he give his Tenth unto, or when did he give it, that is yet disputable? but suppose it had been to the Priesthood, (which some hold was annexed to the First-born of Families) what, will that argue for me to do so? *Jacob* vowed but for himself, not for his Posterity after him, and it was voluntary, (being filled with the Lords appearance in a day of distress) Gen. 35. 3. and not commanded by God, neither compelled

pelled by man, and so not binding to any
 save *Jacob* alone; only this may be obser-
 ved, if any one have vowed as *Jacob* did,
 let such perform also: also, it was but once
 in *Abraham*, and once in *Jacob*, and that
 in cases extraordinary; and who, or what
 is he that can plead for annual payment of
 Tythes of every of a mans increase from
 these two places; what, suppose I being
 in distress (as I have often been, and few
 of Gods Servants are exempted) should
 vow a vow unto the Lord, that if he will
 preserve me this one time, or deliver me
 from this great danger, &c. then will I
 give him one half of all that I enjoy, or
 have received of him; would this my vow
 (being performed) be binding to my chil-
 dren, and their children after them from
 Generation to Generation for ever.

Object. 3. Now in *Exodus* 23. 19. it is
 said, *The first of the First-fruits of the
 Land thou shalt bring into the house of the
 Lord thy God.* This is the first express com-
 mand, but here is no certain dividual part
 expressed, only the first of the First-fruits,
Exod. 34. 26.

Again, *Levit. 23. 10.* *Moses* instituting
 the Feast of First-fruits; *When ye come*
 (saith

(saith he) into the Land which I will give you, ye shall bring a Sheaf of the First fruits of your Harvest unto the Priest, and he shall shake it before the Lord, verse 14. This shall be a Law for ever in your Generations.

Again, that which is more express is Levit. 27. 30, 32, 33. All the Tithes of the Land, both of the Seed of the Ground, and of the Trees is the Lords; and every tithe of Bullock and Sheep, and all that goeth under the rod, the tenth shall be holy unto the Lord; this is a more positive command then any before.

Again, Numb. 15. 20. it is said, Ye shall offer a Cake of the first of your Dough for an Heave-offering; as the Heave-offering of the Barn ye shall lift it up, and give it to the Lord in your Generations.

Again, Moses being the Son of a Levite, Exod. 2. 1, 2. Aaron was his Brother, chap. 4. 14. the Lord bids Moses separate Aaron and his Sons for the Priests Office, Exod. 28. 1. and appoints him to make them holy Garments, The Ephod and the curious Girdle, &c. and Aaron was to wear the Breast-plate of Judgment upon his Heart, and upon it the names of the Children of Israel;

Israel; and in the Brest-plate of Judgment, *Moses* was to put the *Urim* and the *Thummim*, which he was to bear upon his Heart when he went in before the Lord, &c. *Exod.* 28. throughout.

So the Priesthood being settled to *Aarons* and his Sons, as a Statute, and an Ordinance for ever, throughout their Generations, he was to take unto him his Brethren the Tribe of *Levi*, the Family of his Father they were to be joyned with him, and to minister unto him, and were to take the charge of the Sanctuary of the Tabernacle, and of the Altar; only he and his Sons was to execute the Priests Office in all things, *Numb* 18. 2. to verse 7. then all the Heave-offerings, and the holy things that the Children of *Israel* offered to the Lord, was to be *Aarons* and his Sons for ever, by a perpetual Covenant of Salt, as in verse 19.

And *Aaron* and his Sons was to have no Inheritance in the Land, neither any part among the children of *Israel*; for the Lord was their part and Inheritance for ever, *Deut.* 18. 1, 2. And to the Children of *Levi* the Lord gave the Tenth in *Israel*, for their Inheritance, and for their Service
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in the Tabernacle of the Congregation, and they were to have no Inheritance among the Children of *Israel*, *Numb.* 18. 20, 21, 23, 24. for the Tythe which the Children of *Israel* offered was to be the *Levites* Inheritance, and out of them they were to extract a tenth, which they were to offer as an Heave-offering unto the Lord, which was to be given unto *Aaron* and his Sons, *vers.* 26. 28. only when they were come into the Land of *Canaan*, *Josua* by the appointment of *Moses* set forth Forty eight Cities, with their Suburbs, which the Children of *Israel* gave of their Inheritance at the Command of the Lord, *Josua* 21. 1, 2, &c.

Then again, I read *Dent.* 14. 28, 29. beside the Tythe they were to bring year by year unto the Lord, at the end of every three year they were to bring forth all the Tythe of their increase, and lay it up within their Gates, and thither should the *Levites* come, (because they had no Inheritance among them) and the Strangers, the Fatherless, and the Widows, and should eat and be filled, that the Lord might bless *Israel* in all the works of their hands, *Dent.* 26. 12, 13, &c.

Again,

Again, *Deut.* 18. 3, 4. They which offer Sacrifice, whether Bullock or Sheep, shall give unto the Priests the right Shoulder, and the two Cheeks, and the Maw; and the First-fruits of the Corn, the Wine, and Oyl, and the first of the Fleece of the Sheep, &c.

Then again, *Nehemiah* when he came he saw the House of God was forsaken, and the Portion of the *Levites* had not been given, but every one was fled to his own Land; he reprov'd the Rulers, and set the *Levites* in their places, and caused all *Judah* to bring their Tythe of Corn, and Wine, and Oyl into the Treasuries, &c. and appointed the Wards of the Priests, and of the *Levites* every one in his Office, *Nehem.* 13. 10, 11, 12, 30, &c.

Also King *Hezekiah* appointed the Courses of the Priests and *Levites* by their turns, every man according to his Office; (hence it is said *Zacharias* was of the Course of *Abia*, and executed the Priests Office before God as his turn came, *Luk.* 1. 5, 8.) and commanded the People to bring in part for the Priests and *Levites*, that they might be encouraged in the Law of the Lord; So the Children of *Israel* brought in abundance of First-fruits, Corn, Wine, Oyl

Oyl and Hony, and of the increase of the Field, and the Tythes of Bullocks, Sheep, and of the holy and consecrated things; the Tythe of all things in abundance: yea, so much, as they eat and were satisfied, and there was many heaps laid up in store; and *Hezekiah* commanded them to build Chambers, and in them they laid up all their Tythe, and their First-fruits, and their dedicated things, and set Overseers over them, to whom they committed the charge of them, who distributed with fidelity to their Brethren great and small by course, *2 Chron.* 31. 2, 4, 5, 6. to vers. 14. &c. And in *Nehemiah* 10. they were all sworn, and sealed to fidelity both Priests and Levites, Porters, Singers, Nethinims, and all the Children of *Israel* to keep the Law, and the Ordinances of it, and to bring in all the First-fruits, the Tythe, and the dedicated things, Corn, Wine and Oyl, &c. into the Chambers and Treasuries, &c.

Then, *Ezekiel* setting forth the glory of the Temple, and measuring it with the measuring Reed, he shews who shall be admitted to the service of the Temple, and who not; he also divided the Land into four

four Portions, one for the Priests, one for the Levites, one for the House of *Israel*, and one for the Princes, *Ezekiel* 44. and chapters 45, 46. also he sets forth the Offerings of the Princes, and their Ordinances, as Meat-offerings, Drink-offerings, Burnt-offerings, Sin-offerings, Trespass-offerings, and Peace-offerings, &c. also the Sacrifices of their New-moons, their Sabbaths and solemn Feasts, &c.

Also *Amos* coming to cry against the Idolatry in *Jeroboam's* time, and against the Princes and Prophets of *Bethel*, he calls their Princes Kine, they oppressed the poor, and destroyed the needy, and multiplied transgression in *Gilgal*, and said, Bring, and let us drink, &c. and yet they would go to *Bethel*, and bring their Sacrifices in the morning, and their Tythes after three years; they could offer Thanksgiving, and proclaim Free-offerings, and this they liked then, (as the Priests of our Age loves Free-offerings, and give ye now) so they might live in their sins; but the Lord swore by his Holiness, he would take them away with Thorns, and their Posterity with Fish-hooks, and he gave them

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cleanness of Teeth, and scarceness of Bread, he with-held the Rain in its season, and he sent Blasting, and Mildew, and Pestilence, and Sword amongst them.

Then again, the Prophet *Malachi* cries out against the Priests, how they despised the Name of the Lord; they said the Table of the Lord was not to be regarded, and said, it was polluted, and snuffed at it, when as it was they that polluted it, by offering unclean Bread, the Blind the Lame, the Torn, and the Sick for Sacrifice, *Mal.* 1. 6, 7, 8. Go offer it to your Princes saith the Lord, and see if they will accept it from you; you have fed your selves, and served your selves, and not the Lord: For who among you, saith he, will shut a door, or kindle a fire on mine Altar for naught, verse 10. Cursed be the Deceiver that bath in his Flock a Male, and sacrificeth a corrupt thing. And chap. 2. O ye Priests (saith *Malachi*) this Commandment is for you, ye have broken the Covenant of Levi, even my Covenant of Life and Peace; ye have been partial in the Law; if you will not hear and consider to give glory to my Name, I will corrupt your seed, and cast dung upon your faces, and will curse your Blessings, chap. 2. 2, 4, 5, &c. for
the

the Priest's lips should preserve knowledge, and they should seek the Law at his mouth, &c. but ye are gone out of the way, ye have broken Covenant, and caused many to fall, &c. And in chap. 3. he saith, Behold the Lord whom ye seek shall suddenly come to his Temple; but who may abide the day of his coming, for he sitteth to try, and fine as silver; yea, he will fine and purifie the Sons of Levi: [Mark] it is the Sons of Levi; that they may bring Offerings of Righteousness; and he will come near (them) to Judgment, and will be a swift Witness against the Adulterer, false Swearer, and those that keep back the Hirelings wages, that vex the Widow and the Fatherless, and oppress the Poor and Stranger, and fear not me saith the Lord; for from the dayes of your Fathers (saith he) ye are gone away from mine Ordinances, and have not kept them: Will a man rob God, (saith he) yet ye have robbed me in Tithes, and Offerings, ye are cursed with a Curse: Bring all the Tythe into the Store-house, that there may be meat in my House, and prove me therewith; and see if I will not open you the Windows of Heaven, and pour you out a Blessing; &c. But your words have been stout against me, saith the Lord; ye have said,

It is in vain to serve God; and what profit is there in keeping his Commandments, and in walking humbly before him? And therefore ye count the proud happy; and sets up them that work wickedness; and those that tempt God are delivered.

Now the next place which some account as formidable as all the rest is, *Luke 11. 42.* Christs own words, saying, *Wo unto you Pharisees, ye tythe Mint and Rue, and all manner of Herbs, and neglect and pass over Judgment, and the Love of God; these things ye ought to have done, and not to have left the other undone.* These are the main grounds (being under the Law of the first Covenant) upon which the Ordinations, Titles, Claims and Propriety of Tythes do, or ever did arise or spring; and upon which all the Disputes, Acts, Decrees, Laws, and Tryals at Law, Differences and Sufferings, of what kind soever, do origionally arise and descend, by which the Reader may observe the rise and institution of Tythes, and the end thereof, and the observation of them from *Moses*, or the *Levitical Law* downwards till *Christ the end of the Law for Righteousness sake*, to all them that believe, *Rom. 10. 4.*

I shall now proceed to give my Reasons whereupon I deny the payment of Tythes.

First, The Reader may take notice of the Institution of Tythes, and by whom, Here is *Moses* the. Servant and Prophet of the Lord, who was faithfull in all his House, and was a Witness through Faith of those things which should afterward come to pass, *Hebr. 3. 3, 4.* this was he whom the Lord chused and sent into *Egypt* for a Prophet, Prince, and Deliverer to the Children of *Israel*, *Exod. 3. 10. Acts 7. 34, 35.* and having brought them to *Monnt. Sinai*, the Lord spake unto *Moses*, saying, Tell the Children of *Israel*, You have seen what I did to the Egyptians, and how I have carried you on Eagles wings, and brought you to me: Now if you will hear my voice indeed, and keep my Covenant, then ye shall be my chief treasure above all people, though all the Earth be mine; and ye shall be to me a Kingdom of Priests, and an holy Nation. Then *Moses* proposed to them what the Lord had said to him; and the People answered unanimously, All that the Lord hath commanded we will do: and *Moses* reported their words unto the Lord, *Exod. 19. 3, 4,*

5, &c. So the Lord calling *Moses* and *Aaron* only up into the Mount, said, *I am the Lord thy God that have brought thee out of Egypt, &c. Thou shalt have no other Gods besides me*; and he delivered to them his Precepts and his Law by the dispensation of Angels, *Exod.* 20. &c. Also he commanded them not to make unto themselves gods of Silver or Gold, *vers.* 23. Then he commanded *Moses* to make an Altar of Earth, or Stone, whereon to offer the Burnt-offerings, and Peace-offerings, &c. *And see*, saith he, *that a Tool be not lifted up upon it*, *vers.* 24, 25. Then he delivered to him the Temporal, or Civil Laws, *Exod.* chapters 21, 22, 23, &c. So *Moses* wrote all the Laws, and erected them an Altar under the Mount, and Twelve Pillars, according to the Twelve Tribes of *Israel*; and sent of the Children of *Israel*, who offered Burnt-offerings, Beaves and Peace-offerings, &c. and with half of the Blood he sprinkled the Altar, and the rest he put in Basins: And he read the Laws, and all the Words of the Lord to the People; who said, *All that the Lord hath said we will do, and be obedient*: So *Moses* sprinkled all the people with the Blood, and said,

Behold

Behold the Blood of the Covenant which the Lord hath made with you touching all these things, chap. 24. Then the Lord called Moses up into the Mount, saying, I will give thee Tables of Stone, and a Law, and Commandments which I have written, that thou mayst teach them to the People: And Moses took his Minister Joshua, and went up; and Moses was in the Mount forty days, and forty nights; and God speak unto Moses to speak unto the Children of Israel, that they should offer unto the Lord an Offering of Gold, Silver, Brass, Purple, scarlet, and fine Linnen, Oyl, and Spices, and precious Stones, &c. And that they should make the Lord a Sanctuary, that he might dwell amongst them; and that it should be according to the expresse Patern shewed to him: and also that he should make an Ark, in which the Testimonies of the Covenant should be placed; describing the fashion of the Tabernacle, and the order, place and fashion of all the appurtenances thereunto belonging; every thing was to be made, placed and erected according to the expresse Patern shewn to him in the Mount, chapters 25, 26. Mark what I say, Moses having read the Law,

and the Book of the Covenant in the audience of the people, they said, *All that the Lord hath said will we do, and be obedient.* chap. 24. 7, 8. Then he took the Blood of the Covenant, having with the one half sprinkled the Altar, with the other half he sprinkled the people, and the Covenant was confirmed; for almost all things were by the Law purged with blood; and *without shedding of blood is no remission.* Hebr. 9. 22. [Mark] here is the establishment of the first Covenant, which stood in meats, and drinks, and divers washings, and carnal Ordinances, which was imposed until the time of Reformation, Hebr. 9. 9, 10. [Mark here again] which was but a Figure for the time then present, and could never make the Comers thereunto perfect, as pertaining to the Conscience: But Christ being come an High Priest of good things to come, [Mark] by a greater and more perfect Tabernacle, that is not made with hands, nor not of this building. I say also, Christ Jesus being come (who was the end of the Law for Righteousness sake, to all that believe, and the Substance of all Shadows, Antitypes and Figures) he hath brought in a more excellent Ministry, being a Mediator
of

of a better Covenant, established upon better Promises ; wherefore, coming into the World, he saith, *Sacrifices, Offerings and Burnt-offerings for sin, thou wouldest not, (which are offered by the Law) but a Body thou hast prepared, (as it is written) Lo I come to do thy Will O God ; by the which Will we are sanctified,* saith the Apostle ; [Mark] *He taketh away the First, that he might establish the Second ;* Now if the First Covenant had been faultless, there should no place have been for the Second ; but finding fault with them under the First Covenant ; (and why ? because it was not possible that the blood of Bulls and Goats should take away sins ; for in those Sacrifices there was (yea, and is) a remembrance of sins every year ; so that the Commers thereunto is not made perfect) so finding fault with them, he saith, *Behold, the dayes come, that I will make a new Covenant with the House of Israel, and with the House of Judah, not according to the Covenant that I made with their Fathers when I took them by the hand, and led them out of Egypt ; (for because they abode not in my Covenant, I regarded them not saith the Lord) But this is the Covenant that I will*
make

make with them after those dayes, I will put
 my Law in their hearts, and write it in their
 inward parts, and I will be their God, and
 they shall be my people, Jer. 31. 33. Ezek.
 37. 26, &c. Hebr. 8. 8, 9, 10. and 10. 16.
 They shall not need to teach every man his
 Neighbour, or every man his Brother, saying,
 Know the Lord, for they shall all know me, even
 from the least to the greatest of them; and their
 their sins & their iniquities will I remember no
 more: [Mark] Their Sins & their Iniquities
 will I remember no more; here suffer me
 to enlarge a little by the way: Now where
 Remission of sin is, there needs no more
 Offering for sin; and for this end was
 Christ made manifest to take away all sin, &
 in him was no sin; howbeit the Children
 of Darknes, who are Strangers to the
 Covenant of Promise, being never yet
 come to the Light, nor to the Second Co-
 venant, the New and Living Way; they,
 I say, that have not received this, they say
 there is no redemption from under sin;
 there is none, say they, can be set free from
 iniquity while on this side the grave; there
 is not an upright man upon the Earth, say
 they, that doth good, and sinneth not;
 there is none righteous, no not one: a

strange

strange Doctrine in a Gospel Day ; this
 Generation used to bless the Name of the
 Lord for this Glorious Day, and Golden
 Age, and time (said some) wherein his
 Gospel was so purely taught and preached ;
 [Mark this confusion] Is the Gospel purely
 taught them, when they are yet in their
 sins ; but it may be they have not received
 the Gospel in Power and Purity, but in
 name and word only ; for the *Gospel is the*
Power of God, Rom. 1. 16. or Christ Je-
 sus *the Light of the World, the Power of*
God, and the Wisdom of God, 1 Cor. 1. 24.
who was manifested to take away sin ; but
 these will pretend to be Gospel men, and
 Christians, who say none can be purified
 from sin, and thereby frustrate the end of
 the Lord, and make void his coming, who
 came to save his People from their sins ; and
 he is able to save to the utmost them that come
 unto God by him : but, may it not be said, they
 come not unto God by him, and they enter
 not in at the Door, but climbs up some
 other way, that holds sin for term of Life,
 which the Devil is Author and Lord of ;
 then whose Servants are they, let wise men
 judge ; a smokey Tenent, a principle of
 Darkness assended out of the Bottomless
 Pit ;

Pit ; sure, no Christians, what ere they may profess : What, hath Christ suffered in vain ? What, hath the shedding of his Blood no more effect ? What, is he not able perfectly to save those that come unto God by him ? Is he not able to save his people from their sins ? Is he not able to redeem from death ? Is his Hand shortened ? Or his Power weakned ? Is he not the same he was in the Apostles dayes ? Is not his Power the same yesterday, to day, and for ever ? [Mark] Was he not given for Salvation to the Ends of the Earth ? Was he not sent to redeem those that were under the Law ? Was he not sent to save his people from their sins ? Was he not ordained a Light to lighten the *Gentiles*, and the Glory of the People of *Israel* ? Yea, a *Light to lighten those that sit in Darkness, and the Regions of the shadow of Death, and to guide their feet in the Way of Peace* : Was he not manifested to take away our sins ? And was not his Blood shed for the remission of sins ? the Apostle said, yes : And if it be not so that our sins be done away, nor we not sanctified, purified and cleansed through his Blood, nor do not witness remission nor forgiveness through his

his Sufferings and Death, and our Consciences purged from dead works, and our sins done away in him: I say, if none have this benefit by him, then is our Faith vain, and we are still in our sins, and both the Apostles and we are found false Witnesses of him; but neither they nor we are false Witnesses, for we know, (and they knew before us) *That Life and Salvation is manifested, and we have seen it, and that which we have seen and heard we do declare, that ye might have Fellowship with us; [Mark] that ye might also obtain remission and redemption with us. And this indeed is the Message that we have heard of him, and received from him, and declare unto you, that God is Light, and in him is no darkness at all; and if we say that we have fellowship with him, and walk in darkness, we lye: But if we walk in the Light, as he is in the Light, then have we fellowship with him, and one with another, and the Blood of Jesus Christ cleanseth from all sin, &c. [Mark] ye Sons and Daughters of Darkness, that say none can be cleansed from all sin; but no marvel if Infidels say so, that never owns the Light, that never came to the Blood of Sprinkling; that never*
came

came to the Blood (the Life) of the Covenant that clenseth and purifieth from all sin, but are stumbling and groping in darkness, imagining in their dark minds that all is like themselves; and these will profess they know God, but they are Lyars; (1 John 2. 4.) for they neither keep, nor believe that any can keep his Commandments; but they seeing but in part, believes that a man can but be in part purified, and in part sanctified, but not throughout: Now I would ask them one Question, wherefore none can be sanctified throughout? Is not that which sanctifies in part able to sanctifie throughout? Is not the Blood of Christ able and sufficient to cleanse and purifie from all sin? Was he not able perfectly to save those that come unto God by him? Yes, surely he was, else he had been an imperfect Sacrifice; but the cause is, either they will not come to him for Life and Salvation; or else, when they do come, they abide not with him, nor continue not in obedience, to press forward to the high calling that is in Christ Jesus; they sit down short of the prize, they go not on unto perfection; they faint, and are weary before the work be compleated

and finished, like foolish Builders, and then content themselves in their own vain imaginations, and pleads inability, weakness, and failing, which (say they) is insident to all men, thinking all like themselves; but they measuring all by themselves, and comparing themselves with themselves, (viz.) with their own imaginations, are not wise, as said the Apostle; but *John* said, *As many as received him, to them he gave power to become the Sons of God, even to them that believe in his Name, John 1. 12.* and if Sons, then Heirs, and Joynt-heirs with Christ; now Heirs doth inherit, but no unclean thing doth inherit; therefore Sons and Heirs must needs be sanctified throughout, and must needs be born again of the holy clean Seed that inherits; and the Apostle said, *Ye are the Off-spring of God,* and the Off-spring of God must needs be holy; for as the Root is, so are the Branches; and as the Tree is, so is the Fruit. But I shall return to my former Subject again (viz.) the Second Covenant, the Light or Law written in the heart, which we have received, and therefore are not looking up to the Mount that might not be touched, and that burned with

with fire, nor at Blackness, and Darknes, and Tempests, nor at Figurative and Shadowy things, *Hebr. 10. 1. and 12. 18, 22, &c.* but we are come to Mount-Sion, the City of the Living God, to the New and Heavenly Jerusalem, &c. and to Jesus the Mediator of the New Covenant, and to the unchangeable Priesthood, that endureth for ever; for the Law maketh men high Priests that have infirmities, that continueth not by reason of death; but the Word of the Oath which was since the Law, maketh the Son High Priest, who is consecrated for ever; and therefore he is the surety of a better Testament; and such a high Priest becomes us, and such a one have we need of, who is holy, harmless, undefiled separate from Sinners: Yea, this was his work, I say, still, and the end of his coming to separate and save his people from their sins; and this is Christ Jesus our high Priest of our Profession, a Priest for ever after the order of *Melchisedeck*; who is worthy of more glory then *Moses*, inasmuch as he that buildeth the House is worthy of more glory then the House; now Christ is a Son over his own House, which House are we, if we hold fast our confidence and hope to the end; wherefore he

is able to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them ; but this they still doubt of, and cannot believe ; who are yet wading in the frothy unstable Waters, and stumbling in the dark, being tossed with every windy vanishing Doctrine, and is not come to the breakings of the Day, to the Light, the Son I mean ; for its the Son and Light that makes Day, and makes all things manifest, *Ephes. 5. 13. John 12. 36.* I say they cannot believe that Doctrine, that any should be saved to the uttermost ; and no marvel, for they are strangers to the Covenant of Promise, the Light, and to the virtues and effects of the Light, which until I received & obeyed, I was as doubtfull as they, and did object against it as incredible ; but I was of them the Apostle foresaw, that *spoke evil of things they knew not* ; for I had not then known nor tryed the Light, though it was in me, yet I loved darkness rather ; even so do they now, who speaks against Light, and the sufficiency of it, they speak evil of that they know not, &c. in that thing they corrupt themselves.

But to proceed, I say Christ Jesus is
 G come,

come, the *New and Living Way*, who King, Priest and Prophet; so the Covenant is changed, the Priesthood is changed; so there must of necessity be a change of the Law also, and then Tythes and Oblations must needs cease, *Hebr. 7. 12.* *For* verily they that were of the Sons of *Levi* who received the Office of the Priesthood had a commandment to take Tythes of the People; but it is evident, that after the similitude of *Melchisedeck* there arised another Priesthood who is made not by the Law of a carnal Commandment, as the Sons of *Levi* and *Aaron* was, nor consecrated by a carnal nominal Bishop, (as Priests are now) but he was made and ordained by the Power of an Endless Life, and this is no other then the Son of God who is consecrated for evermore; and saith the Apostle (with this assertion) *There is verily a disanulling of the Commandment going before, because of the weakness and unprofitableness thereof:* [Mark] here is a disanulling of the Commandment, what Commandment? The Law of the Carnal Commandment by which the Priests (the offspring of *Levi*) received their Office, and the Commandment by which they took Tythes

Tythes of the People, read *Hebr. 7.* throughout; so the Priesthood being no more of *Levi*, nor the Sons of *Aaron*; then there is no more Law, nor no more Tythes after the First Covenant; for the New Covenant is established, the New and Living Way is made known, and the unchangeable Priesthood being brought in, the First Covenant and Priesthood must needs give place, the Law must needs be abrogated, and the Commandment dissolved, and the first Tabernacle and Sanctuary must needs be turned out; and then all the Rites and Ceremonies, and all the Appurtenances and Ordinances of that Priesthood, Tabernacle and Sanctuary must needs be turned out also; then no more room for Tythes, (being an appurtenance or Ordinance of that Covenant) when Christ the Spiritual, Eternal, and Unchangeable High Priest is come, (and we say he is) a greater and more perfect Tabernacle; for the First that stood in meats and drinks, and divers washings, and carnal Ordinances, was but imposed until the time of Reformation, being Figures for the time then present, [Mark] and but Shadows of good things to come, *Hebr. 9. 10. and 10. 1.*

and 8. 5. Now, when doth the time of Reformation enter, that you may shake off the first Priesthood, Tabernacle and Ordinances? Is it not now high time for people to amend, repent and reform? Is it not time for men to work out their Salvation? Is it not time to make their calling and election sure? Is it not time to turn from Darknesse to Light, and from Satans power to God? Is it not time to seek the Kingdom of God, and the Righteousness thereof? If so, then is not the time of Reformation come? Is not the Spiritual appearance of the Son of God come? Is not the Comforter that leads into all Truth come? Is not the fount of the Everlasting Gospel come? Is not the time in which the true Worshipers shall worship the Father in Spirit and Truth come? Is not the Light that was given for Salvation to the Ends of the Earth come? Is not the Light that gives the knowledge of the glory of God come? Is not he that convinces the World of Sin, of Righteousness, and of Judgement come? Is not he that is the Way, Truth, and Life come? Is not he that saves his People from their sins come? And is it not now a time of Reformation? Is it not now time to die unto

unto Sin, and awake unto Righteousness ? Is it not time to put on the New Man, which renews into the Image of God, and brings into righteousness and holiness ? else in vain hath the many and large Professions of *England* been ; and to what purpose hath it carried the name so long of a holy and reformed Nation, if the time of Reformation be not come ? Indeed there is little more amongst many of the Tollerated Churches in *England* but Profession only ; amongst all the Lo here's, and Lo there's ; amongst all the many Divisions, Denominations, Sects and Separations ; amongst all the Gatherings, Societies or Assemblies, how few hath the Womb of Reformation really brought forth ? and how many hath proved Abortives ? Yea, how many is strangled i'th Womb ? Oh ! he wist well what he said, who said, *Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it : yea, may I say, few there be that seek after it ; and therefore must needs be few that find it. Oh ! who can but lament, yea, mourn and sorrow in secret to see the present sad and miserable estate of England, who was formerly accounted as a Nursery of Chri-*

fianity and Godliness; and how is it now
 grown over with Weeds, Briers and
 Thistles? Oh, who doth not see how wicked-
 edness is established, and sin increaseth as a
 flood; how the Workers of Iniquity are
 set up, and the proud called happy! Oh,
 how doth Idolatry grow and flourish, and
 all manner of Abomination abound! yea,
 they work wickedness greedily, making
 hast to do evil, and are skilfull to trans-
 gress; yea, they improve both wits, life,
 time and estates in the lusts and pleasures
 o' th Flesh; they commit lewdness with
 heart and hand, their feet run to evil, and
 they are not at all ashamed, neither do they
 blush; they sport themselves with their
 abominations, and the fear of God is not
 before their eyes. Oh, the unparall'd
 abominations that swims in *England* is un-
 declarable! Oh, how doth the Vessels of
 the Whore flote upon her Waters! surely,
 surely, the just God will be avenged on
 her, and will recompence her for all her
 abominations, and notorious evils; he will
 bring down the pride of her stout-hearted,
 and humble the heady high-mindedness of
 her high ones, and lay low the lofty looks
 of her lordly Leaders, and severely punish
 the

the pride of her Princes ; Yea, his anger is already kindled, and his wrath shall ballance her wickedness, and who shall withstand his Power, or who can divert his Decree : in that day the wickedness of the wicked shall be upon him, for neither Rock nor Mountain shall save them, they'll find no cover from the Storm, nor no hiding place from the Tempest, though they now flatter themselves with their own imaginations, and heal themselves with smooth words, and fortifie themselves with the arm of Flesh, sitting like a Queen that shall see no sorrow, making merry over the Wickedness which lies slain in their Streets ; yea, they hate to be reformed ; *The Judges judge for Reward, the Prophets divine for Money, the Priests preach for Hire, and bare rule by their Means, and the People love to have it so.*

I remember *Malachi* complaining, cried out, *O ye Priests this Commandment is for you, and if you will not hear, neither lay it to heart, I will bring a Curse upon you, and I will Curse your Blessings : for ye have departed out of the Way, ye have caused many to stumble ; therefore have I made you contemptible and base before all the People, Mal.*

2. 1, 2, 8, 9. And is not this the state of the Priesthood of *England*, who is ready enough to cry, Bring ye all the Tythes into the Store-house, (viz. into their Kitchens, Purse and Pocket) and pay them (say they) duely, and truely, liberally, and with a chearfull heart, for God loves a chearfull giver ; and then, say they, God will remove his Judgement: from amongst you ; and those (let them be as vile as they will) that will pay them liberally (and that with the better) and is ready to stop into their mouthes, and labour, and give it to them ; to such they will cry *Peace, peace*, and say such a one is a very honest man, and they will befriend him in any matter of concernment before Magistrates, &c. but he that ceaseth to stop into their mouthes, (let him be as honest as he will) against him they *prepare war*, and cry, *Bring ye all the Tythes, &c.* when as it was they that *Malichi* complained of, *that robbed God in Tythes and Offerings*, Mal. 2. 1. and 1. 6. it was they that *dispised his Name* ; it was they that *offered polluted bread, and the blind, and lame and sick for Sacrifice, &c.* Who amongst you, saith he, will shut a door for naught, or will kindle a fire on mine Altar for naught,

verse

verse 10. and are they not so now, who amongst them will shut a door for nought? which of them hath any thing to preach, if the people have nothing to give? nay, they cannot relie of the peoples gift, but they must know what Revenue belongs unto the Incumbent, or Minister of that place, and how it doth arise; and it must be confirmed to them either by the Bishop, Magistrates, or Donators, &c. thus they Bargain, yea, they are as expert Merchants as ever *Babylon* bred, observing their time for trading; and when they have enjoyed a Benefice Ten, Twenty or Thirty years, if another fall vacant of a greater Revenue, Stipend or Value, then they bestir themselves, with all diligence, by writing, running, riding, &c. (yea, some will not let to ride Post to and again) to the Donators, Bishops, or such as can empower and invest them in such a place; and having obtained it, then they will be gone; there, say they, a man may live comfortably, this is a poor sorry mean place, having this or the other inconvenience: and thus they shew themselves unto all; for it appears their comfort is fleshly ease, and their end is great Benefices, and their gain

gain is filthy lucre, their god (they chiefly serve) is their belly, and what will be their reward? hence they fulfil the old proverb, *No Penny, No Pater Noster*; nay, not so much as a Homily, or Farwel Sermon; Benefit taken away, they are struck dumb.

And they are so far short of the Priests in *Malachi's* dayes, that they will kindle no fire at all; they will keep no Store-house at all, neither for the Poor, Widow, Fatherless, Orphant or Stranger; (these must beg in the Country) Tythes is confirmed to us, say they, for our maintenance and livelihood by the Law of God and man, that so we may be less cumbred in the World, and may devote and give up ourselves more to the Service and Worship of God, and attend the Church: And thus they claim Tythes to be theirs, and yet (as I said before) they will keep no store-house to maintain the poor out of, as they did under the Law; nor they'll kindle no fire on the Altar, neither will they sacrifice or offer any thing unto the Lord out of their Tythes and First-fruits; they'll neither sacrifice Bull nor Goat, Lamb nor Dove, neither Cake nor fine Flower, nor Bread leaven-

ed nor unleavened, neither meat-offering
 nor drink-offering, sin-offering, peace-of-
 fering nor trespass-offering, nor any man-
 ner of oblation according to the Levitical
 Law, and yet they must have Tythes paid
 them as they were then; all that Law, say
 they, is abolished since Christ came in the
 Flesh, save that sweet morsel of Tythes
 which is so pleasant to their pallat, like
Abam's wedge of Gold, and Babylonish
 Garment, *Josh. 7. 21.* which they covet as
 much as he did, and would save alive, as
Saul did the King of the *Amalekites*, and
 the best of the spoil as Sheep, Oxen and
 Fatlings, &c. *1 Sam. 15. 9.* even so they would
 have Tythes kept up above all the rest of
 the Ordinances, Ceremonies, and Services
 of the first Tabernacle, and that shadowy
 Dispensation, Tythes is the sweetest of all,
 many of the rest would be trouble and cost
 to them, and diminish their Revenue: So
 these they confess to be abolished, and why
 not Tythes say I? Of what institution was
 Tythes? or for what term more then the
 rest, that they must not be abolished with
 the rest? I know no cause but the reasons
 afore said crept in amongst their Ancestor,
 or Mother the Church of *Rome* in the Night
 of Apostacy.

Then

Then again, there is that in *Luke* 11. 42 where Christ said; *Wo unto you Scribes and Pharisees, &c.* from which they infer that Christ allowed the payment of Tythes under the Gospel; indeed so say I that Christ there allowed the payment of Tythes, (the Scribes and Pharisees being as under the Law) but not under the Gospel; its true, he condemns them for the neglect of weightier matters, as Judgment, &c. may not accordingly condemn both Priest and People now; he said; they strained at a Gnat, and swallowed a Camel; may not I say so now to them that makes so much ado about Tythes, and neglects things of greater weight, as departing from Iniquity, as Swearing, Lying, Covering, Stealing, Oppressing, Defrauding, Cozening, Drinking, Cheating, Adultery, Fornication, and many more things of greater weight, walking in disobedience to what God hath manifested by his Light in their Consciences; doing that which they ought not, and leaving undone what they ought, they are (at best) but like the Pharisees, sticking at the outside things, as Tythes, Ordinances of the Church, so called, Conformity, and the like Traditions required by men,

men, but never shew so much zeal and diligence to keep their Consciences clear, and to observe what is required of them by the Lord; they'll pretend a great zeal for the Church and Government, &c. but when appears so much zeal for God, and the keeping of his Commandments, and of loving him with all their heart. But to come more positively to the point of his allowing of Tythes in this place, I say, I grant it, for they were then under the Law, and the Law was but a fulfilling, *For he came not to destroy the Law, but to fulfil it*, which he did observe in the dayes of his Flesh, until he had offered up himself a perfect and everlasting Sacrifice; then he said, *It is finished*; then came in the Second Covenant, and took place of the First, (it being disannulled) the Second was established when his Blood was shed, by which Salvation was obtained, *for without shedding of Blood there is no remission*: So may not we as justly condemn then the Tything Priests, and other fiery Zelots in our Age, who is so exact for their Tythes, as if Salvation depended in that particular, and is very negligent in seeking after righteousness, piety and reformation of life; but contrarily,

rily, if any seek after God, or the knowledge of his Way and Truth, then they cry out of such with open mouth, as Fanaticks, Schismaticks, Seducers, Erroneous persons, who seek to be wiser then their forefathers: What is become of them, say they, that the Way and Worship that served them cannot serve you, but you must have a new Way of your own, contrary to Church and State? I now remember some of the same spirit said to the Apostles, *They were setters up of strange god-bringers in of new Doctrine, turners of the World upside down; away with them, they taught the people against the Law and the Customs of the Place and People, they were not worthy to live;* so that I see by experience, *They that live after the Flesh persecute those that live after the Spirit in every Age;* but I shall not here insist, but as I have said before (to that of *Luke*) he spoke to them that was yet under the Judaical Law (but so am not I) and was a fulfilling to them, as appears elsewhere by his saying to *John* about Baptism, *Suffer it to be so now for so it becomes us to fulfil all righteousness;* so he was but a compleating that Dispensation; but when he came to suffer, and

was lifted up upon the Cross, he said, *Its finished*; then he put an end to all the Ordinances of the First Tabernacle, and brought in the Second, the unchangeable Priesthood, which stands for ever after the order of *Melchisedeck*. Thus much for Tythes as they were due under the Law, and no where else, and as they were an Ordinance amongst the Jews only in the Land of *Canaan*, and no people else; for its said, *He gave his Statutes and his Judgments to Israel*, to every Nation he did not so; but I am no *Jew*, therefore not under that Law, but rather of the stock of the *Gentiles*, (as is believed) and Tything among the *Gentiles* I never yet read of; and Christ the end of the Law for righteousness sake (and the Heart and Life of what the Law figured out) being come, neither *Jews* nor *Gentiles* ought to be any longer under Shadows and Figures, &c.

But again, when their claiming of Tythes by vertue of the Mosaical Laws is overturned, and will not hold plea *Jure Divino*, (as they say) then they betake them to another, that is, *Jure humano*, or *The Civil Laws of this Nation*, by which Laws, say they, Tythes is established and settled to them

them (say the Priests) by vertue of their
 Place and Office) as a most competent
 livelihood for them and their Families:
 In answer whereunto I say, that the radix
 and grand original property of this Title
 and Claim did and doth still arise from the
 Mosaical or Levitical Law, (which is dis-
 annulled and done away in Christ, as is
 before proved) and hence they are ac-
 counted a Spiritual propriety, and therefore
 a (pretended) Spiritual or Ecclesiastical
 Law and Court is kept and appointed (by
 Episcopal Authority, within their several
 Jurisdictions, distinct from the Civil Laws)
 only for the trial and recovery of Tythes,
 and such other matters as they account
 Spiritual ; and this Levitical Institution is
 the sole Basis and Foundation upon which
 their Civil Law depends, & the Foundation
 being taken away the Structure or Build-
 ing falls ; so that being disannull'd in Christ,
 the Civil Law hath no more power, so that
 the Title of Tythes is lost. Now again,
 every Law is or ought to be grounded up-
 on Equity, and sound Reason, and Righte-
 ousness, and for some conscientious and
 pious, honest end and purpose, as the Pre-
 amble to all Laws do hold forth, which is
 the

the Key that opens the mystery, ground, intent and end of every Law and Statute whatsoever ; so that of *Henry* the 8th about Tythes, doth not institute, enact or ordain, settle or impose them as a Temporal Civil Injunction, but they are there called Spiritual Gifts belonging to holy Church, and because many doth deny the payment, &c. so this Act doth but enjoin the payment of them, as a supposed due and right formerly belonging to holy Church ; and therefore doth but (at the utmost) repair, strengthen and preserve that which was like to decay, but doth not set up any new structure, property or title ; so the reasons of this Law being taken away (which is, that they are a supposed due) this Act is nulled.

These before mentioned being the only main Grounds and Reasons whereupon Tythes are claimed and payed, which I hope is satisfactorily answered ; indeed, some more frivolous Objections are made ; (as, what will not many say to save themselves when they are in an exigent ? yea, brawl, menace, perhaps beat with wicked fist, revile or scoff, and it may be set an Officer on one, and hale him before a Magistrate,

gistrate, &c.) I say many more they make to little purpose, as that in *Luke 18.* where the *Pharisee* payed Tythes of all he possessed, which hath little in it, unless they would be condemned (with him) as a *Pharisee* with their outside holiness : others say, *Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn* ; I say so too ; if they be Oxen let them be unmuzzled, and live of what they tread out, which is so little that they never durst rely upon it yet, but they are more idle then such Oxen, &c. this is like their plowing in hope, and sowing in hope, which for the most part fails before they either plow or sow ; for in which of the Priests did ever the hope endure until he reaped the fruit of his plowing or sowing ? but rather first he must know what stipend there is, what Tythes or Glebe-lands, or other Revenue belongs to the incombent, and how it doth arise ; this you may say is too true : Again, say they, *He that gathers a Flock, let him eat of the milk of the Flock* ; (indeed so say I) but they either get no flock gathered, or else their Flock is barren, and gives no milk, or otherwise the milk they give doth not satisfie, which makes them pull, tug and draw

draw so hard for milk, meat and maintenance from others pertaining to another Flock which they never gathered, as daily experience teacheth to their shame, and to the shame of all that are gathered by them: Again, (say they) *If we have sown unto you Spiritual things, is it a great matter if we reap your Carnal things?* I say its no great matter, but rather the part and duty of a Christian; but to whom have they sown Spirituals? I am sure not to me, for L. W. hath ministred nothing to me, but that which is earchly, and savours of death, (as I have elsewhere said) which deserves not my Carnals, nor any other maintenance from me; not that I am strait-handed, or so knit and joyned to the things the Lord hath endued me with, but I can distribute them freely to such as sow Spirituals, and ministers freely from the Mouth of the Lord, or to any other in necessity; but L. W. (as is well known) hath no such necessity, for all his eager pursuit after my Carnals these Three or four years last past; but he hath coveted an evil covetousness, to set his nest on high, but thereby hath not delivered his Soul from the power of evil, but hath consulted confusion to his shame.

So still I say the grand Title stood in the Mosaical Institutions, all which pointed at Christ, and Christ being come, they fall flat, and to them a period is set; for its evident for some hundreds of years after Christ, their was neither Claim nor Payment of Tythes, nor no settling or confining of Ministers to such and such Parishes or Places, but they that received freely, preached freely, and went from one Country to another, and from one people to another, as they were drawn by the Spirit of the Lord; and in those dayes there was no settled nor forced maintenance belonged unto them, but they who received Spirituals, and were brought into the Faith and Fellowship of the Saints they administered of their Temporals freely without any injunction, (as many hath done in *England* these late years) and the Lord having opened the hearts of many (as *Lydia*) they called them into their House, being open to distribute to their necessities; so that they that set forth without money or scrip, &c. wanted nothing: yea, I believe many of the Lords Ministers and Servants (called Quakers) hath travelled (in these late years) many hundred of miles,
from

from one people and Nation to another, having been persecuted, and beat, and haled to Prison, and out of Prison, here and there amongst a strange Nation and People which they knew not, who when they set forth could not assure themselves of one nights lodging, or one meals meat, and yet they were in every place sufficiently provided for, and had no want, they only cast their care upon the Lord, and lived upon the Gospel, being preachers of it, and by the Faith of the Son of God, as did the Primitive Christians in the Apostles dayes, and some hundred of years after, until the Power of Christianity was lost, and the Apostacy crept in, and then they fell into Forms and Immitations, *Rome* being the leading Church settled Bishops, Vicars and Priests, and erected Monastreys, Abbeyes and Religious Houses, and placed them there, and brought in the old Rites and Customs of the Jews again, (under a colour of Zeal and Piety) perswading the People to give gifts to pious uses; so enjoining them to one thing after another, until their Traditions were received as Canonical, and amongst the rest brought in this of Tythes again, which for a long time

was payed at the Owners pleasure, either to the poor, or to the aforesaid Monasteries and Religious Houses for pretended Spiritual uses ; and when they saw that the greater part distributed their Tythes to the poor, Pope *Alexander the third* did restrain the peoples freedoms, *Anno 1180.* And Pope *Gregory* ordained that Tythes should not be distributed to the poor, but to the Mother Church, *Anno 1274.* And Pope *Pius* the fourth ordained the payment of Tythes upon penalty of Excommunication by a Council at *Trent*, about the year 1560. And thus they crept in again, (as they fell from the Power of Godliness) then they began to build again that which was before destroyed, and so brought in these old Ordinances again, in imitation of the Mosaical Law, and so came to force and compel a Maintenance (for a Priesthood and Ministry which was not of *Levi's* Linnage) which was never used nor known amongst the Christians in the purity of the Gospel ; but being little acquainted or read in the State of the Church as it did descend from the Primitive times downwards to this day, I shall be more sparing in things there-

unto

unto pertaining, and for the further satisfaction therein, (and how *Rome*, and other Churches, fell from their Primitive purity, and how they brought in Tythes and the Relicks of Judaism again) and every external extant Ordinance or Tradition now allowed and established throughout all *Europe*) I refer the Reader to *A. Pearson's* Book, called, *The Great Case of Tything*, and also to *Francis Howgill's* Books, the one, called, *The Glory of the True Church Discovered in its Purity*, where he proves Tythes no Gospel Ordinance; the other, called, *The Great Case of Tything once more Revived, &c.* where the State of the Church in the Primitive times, and downward from year to year, and the bringing in of all the *Romish* Stuff, and Superstitious Trash is sufficiently treated of, and may be satisfactory to any sober Reader that desires to be instructed.

Now it appears clear, that that Law by which Tythes was payable and due under the First Covenant was only established among the *Jews*, (as I said before) and that in the Land of *Canaan*, being a peculiar people, to whom he gave his Laws

and his Statutes for ever, as its said, *Psal.* 147. 19. and its believed we are not of the *Jews* Genealogy, neither of the Offspring of any of the Tribes of *Israel* according to the Flesh; and therefore (if Tythes were yet an Ordinance in force) as to the contrary is sufficiently proved) ought not to be paid by us by vertue of that Law and Covenant, we being of the *Gentiles* Stock by Nature, (is authentical) and so hath nothing to do with the Ordinances of *Israel* according to the Flesh, who was the natural Branches unto whom pertained the Law, and the Covenant, and the Oracles of God, and they fell through unbelief, and by their fall we came to be ingrafted, and we stand by Faith, which is the Gift of God, a Mystery held in a pure Conscience, and not by the observation of the Ordinances of the *Jews*, and the First Covenant: So let the blind Priests and Doctors lay their hands upon their mouthes, and be ashamed of their gross absurdity, and stupid Sences being mudled and jumbled in obscurity with their many Arts and Sciences, multiplicity of Tongues, and divided Languages, one pleading one thing, and another pleading another, un-

Pfal. til they become like Froth upon the Waters, which while not touched appears material and substantial, but if once handled wasteth and vanisheth away; so doth their windy deformed Doctrine, and typical Tenents, who hath long preached and talked of a Covenant of Grace, which is still a Mystery, or as a Book Sealed to them while they are studdying and musing in their Greek and Latine Libraries, not at all perceiving the Vail, or the Wall of Partition that stands between them and the Covenant of Grace unbroken down and removed.

One other Objection is in my mind, which is this, speaking of *Melchisedeck* who received the Tenth of the Spoils from *Abraham*, its said, *Levi*, who received *Tythes* payed *Tythes* in *Abraham*; and further he saith, *Here men that die receive Tythes*; but there he received them of whom it is Witnessed that he liveth; now, what objection can be made from these words, *Here men that die receive Tythes*, but there, &c? the words hath relation to two times or places, or as *here* or *there*; as *here* in this time, and *there* in that time; for the Law being 430 years after *Abraham*,

Abraham, or after the Promise was made to *Abraham*, *Galat. 3. 17.* must needs be nearer to the Apostle, or to the dayes of the Apostle, then the day that *Abraham* gave the Tenth of the Spoil to *Melchisedeck*, by so many years; so that he might well say *here* when he spoke of the Sons of *Levi*, and *there* when he spoke of *Melchisedeck*; but if any say it hath relation to the very Age and Day when the Apostle spoke it, (which is disputable) yet I may say now as he said then, Here men that die receive Tythes (yea such as are dead while they live) and not onely receive Tythes, but persecute, imprison, and in a manner rob for Tythes such as doth not give contrary to Law or Custom, but I allow not such: I may say here Ministers in *England* Swear, Lye, Covet, Oppress and Persecute exceedingly for Tythes, and yet pretend to be Gospel Ministers; but I say again, I allow not such, neither believe they are Gospel Ministers; so this makes little (in my judgment) for Tythes under the Gospel: Then again, *there he received Tythes* (viz. *Melchisedeck*) of whom it is witnessed that he liveth; and Christ is said to be a Priest for ever after the Order of *Melchisedeck*;

deck; Now if any infer from hence that Tythes or First-fruits belongs to Christ, as being, or coming in *Melchisedeck's* Order; I say, rather it hath reference to his immutability and unchangableness, then taking of Tythes; for its said, *He was without descent, without beginning or end of dayes*; and if it related to Tythes; first, I say to that, it was but the Tenth of the Spoils, and not of all his Estate and Increase, clean and unclean, as they are now claimed: And secondly, I hope you'll grant Christ a Spiritual Priest, and therefore, if any will give, it must be the First-fruits and Tenth of things Spiritual, and not Carnal, else there is no agreement nor coherence; *For Sacrifice and Offerings he would not*, for he being Spiritual accepts nothing but what is Spiritual, and proceeds from the measure of his own Spirit and Truth in every one; and herein let as many offer and give unto the Lord as will, and as much, and as often as they will, I allow of it, if it be a Spiritual Offering indeed.

Thus much in Defence of my Innocent Suffering, being thus far convinced in my
Judg-

Judgment, and perswaded in my Heart and Conscience, I dare not allow nor yield to anything so noxious to my Conscience, and contrary to the Gospel Dispensation and the Law of the Spirit of Life in Christ Jesus, being (as is before proved) in the first place figurative, imposed for the time then present, until the time of Reformation : Secondly, being only an Ordinance among the *Jews*, and such as were under the Law, and not to the *Gentiles*, nor such as are under the Gospel. Thirdly, being claimed as Spiritual by Divine Institution, when as the extent and scope of the Institution is finished and ended, and is therefore now no more Spiritual then the rest of the nine parts. And lastly, being generally dedicated, payed and received for the use and maintenance of an Antichristian, dark Man-made Ministry, who only seeks ours, and not us; for which, the wisest and learnedst of them can neither produce precept nor president from Christ, or any other his Apostles, Ministers and Servants in the Primitive purity of the Church, being an old Ordinance of *Moses* renovated in the *Romish* Apostacy, and Traditionally dispersed

ed by Papistical Authority over all the *European* Nations, as doth fully and largely appear in those pithy and ponderous works of the before recited Authors *A. P.* and *F. H.* this Title of Tythes having such a pleasant delightfom relish, it hath been still retained amongst all the Reformed Rulers in Church and State, who hath so largely professed to cast off the Papistical Yoke.

Now I shall proceed to say something to those my Neighbours and Parishoners, amongst whom I have had my conversation in times past, and a society when I wrought the will of the Flesh, who have known my manner of life from a child; I say to such; what have I done? what have I thought? what have I acted or spoken that hath deserved any such measure as I have received from *L. W.*? or what evil have I done? or what occasion have I given to any mans person, good name or estate at any time? especially since I associated amongst the People called Quakers, let him, you, or any of you, or any other person come forth, that can justly charge any thing against me, wherein I have dam-
nified

nified any one the value of a penny, and have denied to give satisfaction, or have offered violence to any one ones Dog, and I shall willingly (upon due proof) make acknowledgment and satisfaction to the utmost of my power ; for blessed be the Lord my Righteousness and Redeemer, there is no thing upon my Conscience and spirit, but what is between the Lord and my own soul in matter of my Testimony ; yea, everlastingly magnified be the Righteous Lord my Preserver, to whose praise I desire to speak it, that though *L. W.* and many others have sought occasion, and have waited for my halting or falling, they have not yet seen it, nor got no occasion against me (save about the Law and Worship of my God ; or the holding forth my Testimony and exercise of my Conscience towards him, for which I have been reviled, mocked and reproached amongst you ; yea, the Children in the Streets have played upon me with their tongues ; this I speak to their (or their Parents) shame, but was as joy and rejoycing to my Soul, being for righteousness sake, the Blessing of the Lord was with me, and mine Enemies knew it not,

nor they that dwelt in darkness saw it not.

This further I have to propound to you, whether ye can allow of it? or that it would be justifiable in the Law of Equity and true Judgment, that my Servant should sue you at Law, make spoil, and carry away your goods, and cast your persons into Prison, and after all seek to make your estates forfeit and confiscate, and all for the wages and recompence of the service he hath done for me? which of you would approve of such work, or of me in keeping such a Servant? I would you not rather say to me, if I have hired a Servant, and imployed him, pay him and maintain him also; why doth he trouble you? what have you to do to pay him for my work, seeing he is my Servant? Is not this the case between me and you? Is not *L. W.* your Minister, and also your Servant? And by what Law or Reason ought I to pay him for doing your service? Hath either you or he a president in all the Scriptures of any such unequal deeds? Did ye ever read of any of the Churches, or Servants of God in Ages past that used such things? I trow not; If I had distributed

buted voluntarily it had been one thing,
 but being sued and compelled thereunto,
 therefore I complain; may not I say to
 you, why do you hire more Servants then
 you can pay? Or why do you keep more
 then you are able to maintain? Else, why
 am I thus persecuted for his maintenance?
 May not I speak this to your shame? be-
 ing so many (as I may say) for one Servant,
 you are either hard Masters, and very pe-
 nurious and strait-handed to your Servants,
 or else your Servants are very *lavish*,
proud, *profane* and *prodigal*, and hath much
maintaining : Did ever any Minister of
 ours (called a *Quaker*) come among you to
 sue & cast into Prison for their Maintenance
 and livelihood? or what would you say if
 they should? I believe you would con-
 demn both us and them; and indeed we
 should be greatly ashamed, if they should;
 for my part, I had rather administer to the
 last mite, then any such cause of aspersion
 should be given against us, and also testifie
 against them as no Ministers of Christ that
 preaches for any such ends; if they be
 Gospel Ministers, let their Gospel main-
 tain them, or let them labour with their
 hands; though many have said, we are a
 disor-

disorderly and unmannerly People; but I affirm we have better orders and manners amongst us then you have; for your Servants are become your Masters, and Lords it over you, and both in that, and many other things, disorder and confusion is come over you, as they that built *Babel* of old.

I remember well what *Malachi* saith, complaining of the Priests, *Mal. 2. 2, 3, &c.* to verse 9. I will send a Curse upon you, I'll Curse your Blessings; yea, I have Cursed them already: Behold, I'll corrupt your Seed, and spread dung upon your Faces, and ye shall know that I have sent this Commandment unto you, that my Covenant might be with Levi; my Covenant was with him of Life and Peace, the Law of Truth was in his Mouth; for the Priests Lips should preserve knowledge; but ye are departed out of the Way, ye have caused many to stumble at the Law; ye have corrupted the Covenant of Levi, (saith he) therefore have I made you contemptible and base before all the People. [Mark, now] Is not this the case and condition of the present Priesthood and Clergy of *England*, those neutralists, that are neither Ministers of the Law nor
I Gospel?

Gospel? hath not the Lord made them contemptible and base before all the people; yea, where shall a man come and have any discourse about them, but the most part, if not all, doth generally conclude they are covetous, vile, proud and profane persons, Oppressors, Drunkards, Men-pleasers, Time-servers, Turn-coats, Heady and High-minded, *lovers of pleasures and filly lucre more then of God, having a Form of Godliness, but denying the Power; but their folly shall be, (and is) made manifest, it shall proceed no further, said the Apostle.*

May not I say the Merchants of this last Age hath exceeded all that ever went before them, they can trade on those dayes called their Sabbaths, or Lords-dayes, and prohibit all others from either trading or labouring in their lawfull and honest vocations (but if they'll Play, Drink, Revel, Swear, and be Profane, there they may have liberty enough) on those dayes? Also, whether any have need of their Merchandice or not, or will come and Trade with them or not, or will take any of their Commodities from them or not; yet they have a Law, and by that Law
compel

compel them to pay, and that even their own rates what they demand; and if any refuse, then they'll menace and thunder out their Comminations, and Excommunications, and some they'll cast in Prison, it may be till death, and yet cloke themselves over with the name of Gospel Ministers, and plead innocency, and say its the Law that requires it, and binds men to be subject to Ecclesiastical Cannons and Censures; now, wherein doth their innocency appear, unless in putting a white Coat above a black one, a Popish dress? and if the Figure be true, they are but outside *Pharisees*, appearing white and clean without, and that in apparel only: Yea, I may say they are as expert wise *Marriers* (in that *Babylonish* wisdom) as ever Trafficked or Sailed upon the Waters of the Great Whore, they can Sail with any Wind that blows within the Circuit of *Babylons* Coasts; but that Prophecie comes to be fulfilled upon them, *Evil men and Seducers shall wax worse and worse, deceiving, and being deceived, &c.* But blessed be the Lord the Day is dawning that declares them, and the Light that makes them manifest, with their all Abominations,

and the Son is appeared that will disperse them as the morning mist, so that their skirts shall be uncovered, and their nakedness shall be laid open, and their visage shall be no more veiled, for the Judgment of the Great Whore is come and coming, wherein all her Merchants shall weep and mourn, because no man buyeth their Merchandice any more.

So this Mite of my Testimony I have cast in, being but a Mite indeed in comparison of the many weighty, praise-worthy works, given forth by many of the dear and faithfull Servants of God upon this very Subject in this very Age, from the breakings forth of the glorious Light in them revealed and made known ; And for the clearing my Conscience in the sight of the Lord , I refer this to publick view, and give this Testimony to my Countrymen and Acquaintance, or any others that yet see not the difference between us and the Priests in this very point ; and partly for satisfying or silencing of others, especially the People of the *Independants*, or Congregational Church at *Melmerby*, (so called) who though (as I have said before) they once made the non payment

ment of Tythes an Article of their Judgment; yet have of late (since I became a Sufferer for them) whisperingly or clandestinely condemned me in secret more then many (if not all) others that have less profession, and seem more profane, rendring me foolish, and unwise to suffer so much, and so long for such a trivial, external, tempory matter, as they call it; but to me it was and is no small matter, being to the contrary perswaded in my Conscience, and knowing by good experience, and assured Testimonies, that I must stand or fall by obedience or disobedience to the manifestation of the Lords precious Gift and Light in my own Soul and Conscience; I therefore value not the Judgment of any Man, or People, (being from the Light, the Line of True Judgment, and Rule of Life to me) and to be accounted a Fool is no new nor strange thing, for a Fool I am to their wisdom, as was the good and precious Servants of God in Ages past, *For the Wisdom of God is foolishness with men*; and calling things upon me behind my back, becomes them not, it were more Christianly for them to admonish, or instruct me

face to face, and to give me their advice and reasons in matters of this nature, which if I found to be more weighty, sound, and agreeable to the Witness of God in my Conscience, I should be very ready, willing and glad to receive them, and be informed by them; I am neither so far remote, nor so much a Stranger to them, (though my Principle may) but this way they chuse not, but makes war and fights as men that beat the Air hiddenly, or afar off, slighting and contemning my Principle, and me for its sake, above most of People, as though I had been poysonous and infectious where I came, prohibiting some of their Society, (and Members so called) to have any fellowship or converse with me, or to receive either Books or Papers from me, or come where I was; and one of their leading Teachers (*G. Nicholson* by name) denied to make good their own Principles and Tenents, held forth in their own defence against us; and also to make good several contumelious asperitions cast upon us (in my hearing) by him and others; and also denied to give an account of his faith and hope in Christ Jesus, saying, *It was in vain, &c.* with

with several such like matters which I shall now omit; and yet these People will be slighting and villifying us in secret; indeed we have much more cause to have dis-esteemed them and their Principles, having more knowledge of both them and it, when we were amongst them, then ever they had of us or ours; and in vilifying our Principles they speak evil of things they understand not, being a Treasure whose worth and value they never knew, the mystery whereof is hid and sealed from that state and nature they live in; we have known theirs, but they never knew ours; yea, for my own part I can truly say in the Light and Presence of the Lord, that I had more love and affection in my heart for those people, then any other Profession that was from the Light; yea, many a time I could have mourned in secret, & been willing to have undergone great hardship that they might have been won and gained to the Lord; yea, I could, as it were, have plucked them out of the fire many a time; other times my spirit hath been weighed and burchened, yea, filled with indignation against some of them that were Elders, Teachers and

Leaders that caused the rest to err, who
 like the *Pharisees* of old, have shut the
Kingdom of God, as it were; but I am sure
 they have drawn backward and hindered
 the Work of the Lord, both in them-
 selves and others; for they would neither
 enter themselves, nor suffer those that would,
 but have made war against the Light in
 themselves and others; and I testify they
 are Strangers to the Covenant of Pro-
 mise, Christ Jesus the Light, the New and
 Living Way, who is the Light of the
 World, *John 8. 12. Who is in the World,*
and the World knows him not, and lighteth
every man that comes into the World, *John 1.*
4, 5, 6, 7, 8, 9. unto whom *John* came to
 bear witness, and yet how few will be-
 lieve? how few doth receive *John's* Testi-
 mony, though he was sent from God to
 bear witness of the Light? and all hold
John as a Prophet; also, how few do re-
 ceive Christ's own Exhortation, who said,
While you have the Light believe in the
Light, that you may be Children of the
Light, *John 12. 36.* no marvel if they
 receive not ours? may it not well be said
 unto them, *Behold ye Dispisers and wonder,*
I will work a Work in your day, which
 though

though a man declare it unto you, yet will you in no wise believe, Acts 13. 41. [Mark] ye Despisers that despise the Light, accounting it as as a thing of nought, (calling it Natural, or Diabolical, or an unholy thing) esteeming it too mean a meat for your stuffed up stomachs, and cannot yet be digested by you; what better Testimony would you have? would you have one arise from the dead? here's *John* a man sent from God, and here's Christ Jesus which rose from the dead, which death could not hold; also we have the Testimony of the Spirit of Truth, and having received this Testimony, we have the Witness in our selves, and can set to our Seals that God is true, John 3. 35. and that there is no other way to the Father, but by Christ Jesus the Light, which is the Life and Blood of the everlasting Covenant, though many set it at nought, and will not stoop to so small a thing, yet all the Powers of Darkness cannot comprehend it, it will break thorow them all to your condemnation that are disobedient; and for proof thereof I appeal to every of your Consciences in the sight of God, and let the Light therein, which abideth in you, which

is

is Truth and no Lye, John 2. 27. let
 it declare for me whether any of you
 can hide you from it ; *If you take the*
Wings of the Morning (as David said)
and fly into the uttermost parts of the Earth,
it will find you out ; do what you will it
 will declare the nature of your deeds ;
 when you do evil at home or abroad, never
 so secretly, when no man sees, it will con-
 demn you, and when you do well it will
 justifie, and you will feel peace and joy
 in that work ; it will tell you all that ever
 you did, as the woman of *Samarita* said,
Is not this the Christ, come and see ; then
 they came and saw and believed also, not
 because of her words, but by what they
 heard from him themselves, saying, *they*
knew indeed that this is the very Christ,
 John 4. 42. So be intreated (as a man
 would intreat his Friend whom he loveth)
 to come with the *Samaritans*, and see whe-
 ther it be not so as we have said ; she was
 but one, and that a woman, yet they came
 forth with her to see if it was he, and it
 was he, and they believed ; but we are
 many *Witnesses*, and testifie what we have
 heard, and seen, and handled of him : So
 once more (I say) be intreated to come
 and

and see ; not to come forth after us, and follow us, as he said, *Luke 17. 21, 23.* but to turn in your minds (I mean) to the Light of Christ Jesus in your own hearts, *for the Kingdom of Heaven is within you,* and there hearken to him that is the Light of the World ; (Mark, the World is set in mans heart, *Eccles. 3. 11.*) and when you have heard and obeyed, (for that is believing indeed) I question not but you will be ready to say with the Samaritans, *That ye know that he is indeed the very Christ.* So put not off by delays, but while the Lord calls do you answer, and while he seeks be you gathered, *Prov. 1. 24, 26.* yea, while the Light and Love of God is with you believe in it, receive it, and walk in it ; for darkness comes when no man shall walk or work, *Joh. 22. 35, 36.* And the Light of the wicked shall be put out, and the Spark of his fire shall be quenched, *Job. 18. 5, 6.* Then shall his Wrath and Fury increase, which will torment the Conscience for ever, where they shall feel the Worm that dies not, and the Fire that never goes out ; then Sorrow, Mourning and bitter Lamentation shall fall upon them ; then may they cry to the Mountains fall on us, and to the Hills

Hills to cover us ; even they (I mean) that slighted their day of their Visitation, and hate to be reformed ; For behold the dayes come that shall burn as an Oven, wherein all the proud, and all that do wickedly shall be as stubble ; the day that cometh shall burn them up, and shall leave them neither Root nor Branch ; but to them that fear my Name, saith the Lord, shall the Sun of Righteousness arise with healing in his Wings, and they shall go forth and grow as Calves in the stall ; and they shall tread down the wicked ; yea, the wicked shall be as Ashes under the soles of their feet, in that day when I shall do this saith the Lord ; he that can believe it let him.

This is my Testimony given forth in the same Love wherewith the Lord my God hath loved me, not desiring to eat my morsel alone, nor yet to conceal the loving-kindness of the Lord, (which is held forth freely unto all) of which I am made a partaker, according to the measure of that Grace and Love received in Christ Jesus, who would not that any should perish, but that all men might come to the knowledge of the Truth and be saved ; who was the First-fruits of Righteousness, leaving us an Example to follow his steps : So desiring

hiring that all might come to partake of the same Grace with us, and walk in the same Light with us, where there is no occasion of stumbling; and come to drink of the same Living Water with us, which whosoever drinketh thereof shall never thirst again, but is satisfied for ever; this none knows save they that drink thereof, and they are but a few.

Having, for the Reasons aforesaid, committed this to publick view, its now others mens (as well as mine) to judge of, and no doubt may be by some opposed, as well as by others approved; I therefore desire the discreet Reader (having soberly and piously pondered this short Treatise, in the fear of the Lord) not rashly to asperse either me or it behind my back, thereby to make my Principle or Testimony odious in the eyes of such as are weak and unstable in Judgment, but rather (having any thing to object against the Truth of any particular herein) to make known their Objections to me, either by word or writing, and I shall be very willing to be Christianly informed, or else to give a Christian information, and sober Reply for their satisfaction, and
for

for the clearing and vindicating of every particular herein, according to that Talent of knowledge that is given me to improve; and this I hope will be easily granted by such as is willing to do unto me as they would have me (or others) to do unto them, which is according to both Law and Prophets.

*Given forth about
the 6th Moneth,
1667.*

Tho. Carleton.

THE END.
